

# The good Mans Treasury.

O.R,

A Treatise, wherein se-  
verall heads of *Divinity*  
are handled in such order,  
as the like hath not hi-  
therto bin extant.

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By HEN. CHURCH.

---

MATH 12. 35. A good man out of the  
good *Treasury* of his heart, bringeth  
forth good things.

MATH. 13. 52. Every Scribe which is  
instructed unto the Kingdome of Hea-  
ven, is like unto a man which is an  
Householder, which bringeth forth out  
of his *Treasury* things new and old.

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To  
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*To the godly Reader,  
Grace and Peace bee  
multiplied.*

**R**ight deare and wel-be-  
loved, Every Christi-  
an is a member of the  
Church truely called  
Catholique, and ought  
to use all the Talents which G O D  
betrusts him with, for the Common  
good : whether he read, or heare, it  
should be in such a manner, that the  
benefit which hee in person reapes,  
may in some kinde, as he is able, be  
communicated unto others. For as  
the Conduit receives water from the  
Fountaine, and first fills it selfe, and  
then empties out that which it re-  
ceives by severall Cocks : So should  
wee bee alwayes labouring to get

*To the Reader.*

knowledge from the Word, and being instructed our selves, teach others also.

The Author of this ensuing Treatise knew this well, and practis'd it: For as the Bees, whithersoever they fly abroad, or whatsoever flower they light upon, doe still bring home something to the Hive: So did hee out of all things which hee heard, or read, collect what might bee usefull for the Church. For prooffe whereof, this Treatise following (though there are other proofes) might well suffice: wherein wee have the Quintessence and Substance of those many *Sermons* which the Author heard from men of best note in the City, together with his owne Meditations, digested into a Method seemely, and delightful. Among all the Treatises which are already extant, I know not where to finde so much matter, so closely and pleasingly compacted. That which the Author intended to  
himselfe

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*To the Reader.*

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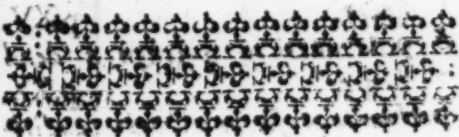
himselfe, was to make a *Common-  
place-booke* for his owne private  
use: wherein hee hath made faire  
way, and given a good Example un-  
to others. But for matter of praise,  
though hee did well deserve it, and  
might be set out as a patterne for o-  
thers to imitate, yet I will forbear: :  
knowing there is nothing wherein  
it is easier to exceed, and more dan-  
ger of offending, than in commenda-  
tion of such a friend. Thoughts of  
selfe-denyall did most please him  
while he lived: And in that estate  
wherein he now is, hee hath a large  
recompence of reward, and needs  
nothing. Among us his labours will  
sufficiently commend themselves,  
and him. For my part, perceiving  
that his Bookes stuck like Children  
at the place of birth, and there was  
none to helpe them, I have in com-  
passion cut the Navel-string, and  
caused them to bee bound in swad-  
ling clothes, as now you see: But  
still they are Orphans, and have

*To the Reader.*

found no Patron. I hope every honest Reader will pity them the more, and censure them the lesse: The Parent himselfe not surviving, and none daring to put his Sickle into anothers Harvest, or to build on anothers foundation. Some things are let passe, which will not rellish among the Curious. It was thought better to deale plainly, and let things goe as they are, than by too much diligence to bring his credit into suspicion, and be counted a busie-body. There is a providence in bringing them to light. As for the profit that may come by the reading hereof, I wish every one to try, and am verily perswaded, it will repent but few. I hope *God* will be a protector, and blessing to the booke; it favours of his Spirit: In confidence of this, all is commended to his blessing, and exposed to publique censure, by him, who is


*Lesse than the least of all  
Saints,*

L. S.



A large Table  
of the severall heads,  
and chiefe particulars  
whereof this Booke  
treateth.

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*Lector humanissime,*

**E**Rrata quæ occurrunt quàm plurima cum Authoris, tum Typographis aut corrigas, aut condones: namq; & tuum est errare. Hoc quantulumcunque, unâ cum sequenti præfatuncula inter errata seponi velim.

L. S.

## Of Quickning.

1. What is meant by Quickning.
2. How Christians come to be dull.
3. The Symptomes, & signes of declining.
4. A benumbed estate is not to be rested in.
5. Motives to quicken the dead heart.
6. Meanes of Quickning.
7. How to preserve a lively condition.

### SECT. I.

#### What is meant by Quickning.

**Q**UICKNING is twofold: either a giving life where was none before, or a reviving from a decayed condition.

There is Life, and liveliness: there is death and dullness. At our new birth we are quickned from a spirituall deadness, Ephes. 2. 1. You hath he quickned who were dead in trespasses and sins: and after, we be sometimes quickned from a lethargy, benumbedness, drowsiness,

finesse, and dead-heartednesse  
and dulnesse : this quickning  
*David* desired; Psalm. 119. 88.  
Psal. 143. 11. *Quicken me after  
thy loving kindnesse : Quicken  
me O Lord for thy names sake.*

S E C T. 2.

*How Christians come to bee  
dull.*

G O D S  
with-  
drawing.  
Gē. 15, 12

1. **W**Hen God with-draws  
himselfe : when the  
Sunne went downe, *Abra-  
ham* fell a sleepe : When God  
with-drawes the powerfull  
presence of his spirit, what can  
wee doe ? If the soule of our  
soules bee wanting in life and  
motion, the stoutest will faile :  
we are dependant on Go<sup>d</sup> ; hee  
is a free Lord, and may come  
and goe at his pleasure : if hee  
with-draw but a little, our dul-  
nesse and deadnesse growes  
speedily.

A

A second cause, is when wee feele sweetnesse in sin: when men over-love other women, they slacke in love to their wives: whē men are pragmatical, & busie in other mens matters, they neglect their owne: when wee relish grace lesse, wee let our affection loose, then they will not come home to dutie: as children and servants that are let loose to follow their pleasures too much, are dull and lumpish when they come home to their worke: we let our hearts runne to that is not good, with too much delight, so grow dull: had wee kept by the fire, wee had still beene warme: but departing from it, we are cold and benumbed: Lord said *Martha*, if thou hadst

Sweetnes  
in sinne.



Envy and  
Discou-  
ragement

hadst beene here, my brother  
had not died; so may we say,  
Lord had I kept close to thee,  
my quickning, my joy, my  
sence of thy love had not died.

A third cause of dulnesse,  
is our looking on the graces  
of others with envy, or dis-  
couragement: to envie others  
for their gifts, is as if a man  
came to a grindstone, and  
held the edge of his knife a-  
gainst it, which must need take  
off the edge: hold the knife  
flat on it, and you may make  
it sharpe: those which doe  
looke on others graces aright,  
looke up to the giver, and  
honour the vessell which hath  
received the heavenly liquor,  
and drawne neere to it, and  
endeavour to draw something  
from it, and desire the same  
God

God who hath enriched them, to worke also in their hearts, to bee discouraged also, duls us: we should be encouraged, because wee have such excellent ones on our side, and blesse God for our owne measure, and desire encrease, and pluck up our spirits, and use meanes, and to be followers of such, as they be of Christ.

A fourth cause of dulnesse, is sects and schismes, and varietie of opinions: when many strive at a doore, there is a stoppe; when there be many wayes, men will not goe any way: men must take heed of errour that would bee quickened, and grow in grace: seducers make men to question the truth, when they have deceived them with errour: let

Sects and Schismes.

2 Pet. 3. 17  
18.

Christians

Christians wisely observe, who make God the highest, and man the lowest, who doe most oppose mans natural corruptions, what Religion hath beene by a powerfull providence of God preserved: what Doctrine brings the soundest peace to the Soule, what meanes is used to uphold it, what Judgments have befallen the opposers: and then conclude, this is the truth, and cleave to it.

5. World-  
linesse.

A fifth cause of dulnesse is worldlinesse: dust in the eyes makes the way uncomfortable, and smoke in the roome deads our mirth, and dust cast on Bees, makes them divide, and scatter: so earth in the heart makes it dull, and grow heavy; the love of the World  
makes

makes some to be Apostates,  
and others benumbed : bur-  
thened men runne not cheere-  
fully , and too much affecting  
the world, makes us untoward  
to spirituall actions : Thornes  
choake, Darts wound, snares  
hold downe : the World is all  
these, and dulles our devotion.

A sixth cause of dulnesse is  
Discontent : our estates are  
small, our mindes are great :  
*Manna* from Heaven pleases  
not all : men want a goodnesse  
in all they have , and because  
of the measure they be discon-  
tent : Things bee not as they  
would , and they bee not so  
thankfull nor content as they  
should : Wee have more bles-  
sings, and lesse crosses than  
we deserve , yet are not con-  
tent : Wee looke not on Gods  
Sove-

6. Discon-  
tent.

Soveraignty, to dispose of things as he will, nor of his Wisedome and goodnesse, so fall to discontentednesse, lumpishnesse, and dulnesse.

SECRET. 3.

*The Symptomes and Signes of declining.*

x. An ill stomacke.

**W**Hen men relish not wholesome teaching.

The patterne of wholesome words are too plaine and homely: Men looke for neate phrases, and delight in flourishes. Feed a Plow-man a weeke or twaine with nothing but Suger-plums, and Cumfitmakers wares, and keepe his wholesome meate from him, hee will decline in his strength: So 'tis with curious hearers; that bee all for notions

ons and speculations.

A second signe, is when <sup>2 Security.</sup> men are not troubled for sin as before they have beene: when the taste is gone, and the sence both, men are then dying; men that were afraide of sinne, now to begin to want sence; the tender conscience growing toward a scared conscience: when small finnes seeme no finnes, and great finnes be not a burthen: Now men can omit good Duties, neglect Communion with God and good people, come lesse prepared to duties; seldome, or slightly examine their hearts and wayes: these are hasting to be bankrupts.

A third signe of declining is, <sup>3 Cowardise.</sup> when men are growne more cowardly, to stare their lusts in

in the face dayly, and yeeld to bee convinced of that is evill, and put to no strength against it: to struggle lesse with sinne than formerly; to be more easily drawne away: In good things more cold, in evill things more forward: in indifferent, they take to the left hand, and strive to preserve carnall liberty, and forsake their strictnesse.

4. Difficul-  
ty to bee  
convinced.

A fourth signe of dulnesse and declining is, when men care not to be convinced, they finde excuses, and fall to lessen and extenuate their faults: when men will have the curtaines drawne, and no noise made, 'tis likely they be drowsie, and would sleepe.

5. Want of  
spirituall  
exercise.

A fifth Signe of Dulnesse is, when men have not  
such

such fruitfull prayers and conference as before, when men cannot part with their money to doe good, as before : a thorne in the foote makes men goe lame and dull, and 'tis to bee feared wee have got a thorne in the heart that makes us goe so dull ; we have let fall our staffe of Gods word wee walked withall, or we have over-burthened our mindes with earth, we have neglected examination of our selves, and judging our selves, wee have neglected spirituall foode, and lost spirituall vigor: our hearts want whetting, our mouths are furd, all may perceive we be not well, as before time.



*Sett. 4*    *A benumbed dull estate is not to  
bee rested in.*

*Reason 1.*

**B**Ecause God accepts not a  
dead service; he is a living  
God, and hee looks for life  
and quickning, he is a Spirit,  
and requires a spirituall ser-  
vice: Must, and Haste, is for  
the King: Lite and spirit is for  
the King of Kings.

*Reason 2.*

A dull estate, is as the se-  
pulchre of grace: Kings chil-  
dren must bee carefully nur-  
sed, and cherished, and Gods  
graces must be preserved and  
cherished, not starved and bu-  
ried: the boxe of oyntment  
must be opened, the sweete  
spices pounded: the talent  
exercised: wee are called  
Tem-

Temples, where are the living, and the Spirit of God dwels in us. Let us take Gods graces, not as dead things to bury, but as living gifts to rejoyce in, and delight in, and make much of them.

The longer we continue in our dulnesse, the harder 'tis to recover : A disease is best to be dealt with at the beginning; the fire farre gone out, is hardest to bee kindled: 'Tis best to take order for debts, before the case be desperate : the more the water cooles, the more fire must be made to heate it: the more we sinke in the mire, the harder, and more painefull 'tis to get out: 'tis wisest and easiest to deale speedily with our dulnesse and coldnesse.

Reason 3.

Reason 4.

A dull and secure estate, is a fore-runner of some grosse sinne, or some great affliction.

Of some grosse sinne, as we see in *David*, whose securitie goes before, and his sinne followed after: the most watchfull Christian is the least sinnefull, the dull secure Christian, is in danger of Sathan, as a bird that feares not, is caught in the snare.

Also, the secure person is in danger of some great affliction: The old World were secure before the flood, the *Sodomites* were secure before their destruction: the people of *Laiſh* were a carelesse people, *Iudges* 18. 10. after, a destroyed people, *vers.* 27.

If

It *Ephesus* be secure, the  
golden candlestick is remooved.  
*Revel. 2. 5.*

As wee desire to bee kept  
from sinne and punishment,  
wee must awaken our selves,  
and be quickned.

S E C T. 5.

*Motives to quicken the  
dead heart.*

Contai-  
ning. 6.  
Motives.

I. **C**ONSIDER how active Sa-  
than and his instruments  
are : Sathan goes about as a  
roaring Lyon ; his instruments  
doe plot and consult , and  
worke with all diligence to  
accomplish their designs, and  
shall wee bee idle, that have a  
gracious acceptance of all our  
b 3                      endea-

Sathan is  
active.

endeavors, & divine assistance to aid us.

2. Our condition requires it,

Our Condition requires it, we bee servants, and a servant should be not onely reverent in heart, and faithfull in dealings, but also diligent.

3. A dull heart can have but dull comfort.

A dull heart hath but a dull comfort: Diligence brings assurance, and assurance brings consolation: the quickning spirit is a comforting spirit: the stird fire burnes brightest, the running water is sweetest, the plowed land most fertile: he that is warme, (saith) a ha, I am warme; exercise keeps us in health, and health is joyfull: sitting trades are flegmaticke, and dull Christians are melancholy.

4. It is difficulty.

We have two great things to bee done: the subduing of our

our selves, and making our Election sure, it will aske some stirring and paines to subdue our owne willes, to denie our selves, to cut off the right hand, to pull out the right eye when there are inward suggestions, and outward objects: wee had need to be resolute: men, yea, more than men, to hold out and not to yeeld.

Againe, the making sure our Election, calls for diligence; we must adde grace to grace; *so runne we may obtaine:* fight a good fight, wrestle with more than flesh and blood: manifest the truth of faith by our life, approove the things are excellent: we must walke uprightly, worke righteousness, bee abundant in the worke of the Lord, get evi-

denes our graces be not common but saving; rejoyce our names bee written in heaven, and have our conversation there by a holy frame of heart: this will cost paines, industrie, and diligence.

5. We have  
a great ac-  
count to  
make,

Wee have a great account to make: How shal we appeare before our Judge, and answer for our omissions, indisposednesse, unbelieve, houres of coldnesse? want of fervencie will make against our comfort: but if we have shaken off our dulnesse, and broken the cords of our Lethargie, and put off our prison garments, and put on the lively graces of Gods Spirit, and come before our Heavenly King here in holy duties, with burning spirits, zeale, cheerefulnesse, confidence,

fidence, love, heavenly mindednesse : It will make for our consolation, when wee must account for our time, our talents received ; when we must answer where our strength was employed, and our affections bestowed.

God cannot abide a dull servant : Hence 'tis, he lets not his owne alone ; sometimes he awakens them with the canons of his judgements, roaring in the world : sometimes hee layes the rod on their persons, sometimes hee pinches them with povertie, and puls off the clothes from them, sleeping in securitie,

No man delights in a blunt instrument, a dull horse, a lazie servant, a sleepy souldier, a standing poole, a barren field :

b s

nor

6. God  
cannot  
abide dull  
servants.



nor doth God delight in the frozen, cold, lukewarme benumbed estate of a Christian.

*I. Resolution.*

S E C T. 6.

*Meanes of quickning.*

I. **R** Esolution must be gained to returne to our former estate: begge resolution of God, goe to the sanctuary for resolution, consider of what minde we shall be of at our death: God is resolved to punish if men goe on in sinne, the Diuel is resolved to tempt, wicked men are resolved to yeeld; there is a reward for all my indeavours, and strugglings, and labours: well, I will resolve to returne to my first husband, it was better

ter with me then, than 'tis now.

Hosea 2.

Lay the cause open before the Lord, say with *Rebecca*, why am I thus? put God in minde of his worke, 'tis *his*

2. Questioning with our selves.

*worke to revive* : pray with

Hab. 3. 2.

*David* to bee quickned, pray for the alive making Spirit.

Lord, the time was, I wept in prayer, thirsted for thy word, desired thy presence, grieved to heare an oath sworne, I found sweetnesse in godly societie, a hidden Manna in the Scripture : but now am cold, dead-hearted, benumbed; thou didst quicken mee from a spirituall deadnesse: ô quicken me from a spirituall dulnesse, I may reioyce in thee.

Suck hard at the promises till life bee left : there is the promises of Sanctification, as well

3. Applying of promises to our selves.

well as of Justification; the promise of a new heart, the promise of the Spirit, promises to them that seek God, promises to divers duties, promises of perseverance: Temporall promises, spirituall promises, promises of eternall life: Wee should sue out the promises by prayer, and apply them home, and beleeeve them, and rejoyce in them, and be quickened by them.

4. Draw-  
ing ver-  
tue from  
Christ.

Labour to draw vertue from Christ: the Woman that toucht the hemme of his garment, got vertue from him: He is the Head, we the members; hee the roote, wee the branches; all life is from him: By faith we obtaine union and communion with Christ, by faith we receive of his fulnesse  
for

for life and quickning.

Be much in thankfulnesse, praise GOD for his owne excellencies, for his owne glorious workes, and his plentiful mercies, temporall, and spirituall, bestowed, and reserved: Consider the freenesse and constancy of Gods mercies, and awaken all your powers to praise him: Get thankfulnesse in your life, and life in your thankfulnesse; doe it often: get enlargement, strive to excell in the duty, you shall find a *quickning effect* on an honest upright harted endeavor.

Take the opportunity of holy motions, nourish them, read, heare, pray, and meditate, and bring good motions to resolutions, and actions: good motions that fall on the wicked,

are

5. To abound in Thankfulness.

6. To take all opportunities.

are as sparkes that fall on the water, they doe die : but on the godly they live, and doe quicken the party receives them, and grow from a sparke to a flame.

7. Good company.

Get out of the company of the wrangling and censorious proud ones, and get into the company of the humble, wise, loving, holy ones : there is good to be done, their society have a quickning vertue to enliven us.

8. Good exercises.

Bee ever exercising of the grace you have received : hope, waite, beleeve, question, admonish, reprove, comfort, worke, strive : whetted knives are both bright, and sharpe, the industrious diligent man is active, ready, and of a kind of quickning condition.

*Consider*

*Consider how men be quick-  
ned in bodily respects.*

9. To cō-  
sider how  
men are  
quickned  
in bodily  
respects.

1. Feare startles a man, and makes him bestirre himselfe: get the feare of God, it will make a man flye from sinne, and flie to God with care and diligence.

2. Men bestirre themselves to avoide shame: let us bee quickned to use meanes to a-voide eternall shame.

3. Rewards doe quicken: let us looke to the recompence of reward, and bestirre our selves.

4. If time be short, and we have much businesse, wee then bestirre our selves: our life is short, and we have many duties to performe; let us there-  
fore

fore rouze up our spirits.

*And drowfie men be a-  
wakened.*

1. When the light shines: wee have the light of Gods word and Spirit to awaken and quicken us.

2. Crying, and calling awakens the drowfie: we have the Preachers cry in our Pulpits; the godly call by admonitions, our consciences doe call within us to awake, arise, to rouse up our spirits, and bee quickned.

3. The drowfie are awakened by pulling off the clothes; we should take advantage of our losses, and declining in our outward estates, our decay of trading should quicken us.

4. The

4. The drowfie are awakened by noyse : wee should lay to heart the judgements threatned to us, and the noyse and rumour of wars and troubles on neighbour Nations, and so waken and quicken our selves : And that you may be stirred up to use these meanes, take these motives :

1. 'Tis hard, and will require your whole man : your best strength and endeavours.

2. Look on them that neglect the meanes of quickning, they live a starveling poore life, or no life of grace at all.

3. The benefit is great, you shall have acceptance with God and good people ; you shall bee in the Church more usefull and profitable.

4. Your gifts will be bright  
by



by exercise, and you shal have encrease, and be betruſted with more, having well uſed that you have already received.

## S A C T. 7.

*How to preſerve a quickned  
eſtate.*

Gods pre-  
ſence.

1. **D**Eſire God to abide with you : Maſter ſaith *Martha* to Chriſt : *If thou haſt beene here, my brother Lazarus had not dyed* : ſo if God be with us, our life and quickning ſhal not dye.

Perſwaſion  
of Gods  
love.

2. Get the ſtrongest perſwaſion you can of Gods love and favour in Jeſus Chriſt : the Sun-ſhine makes the earth to be fruitfull, and the Creatures lively.

3. Be

3. Bee ever praising God secretly, openly, publickly, privately, alwayes sincerely.

4. Make the Creatures as Chariots to mount your mind upward, use them as men doe spectacles, to looke not so much on them, as through them; as well instructed Christians looke above them, and use them as furtherances to duty and obedience.

5. Lose not time alone, nor in company: alone, fit your selfe for society: in society so behave your selfe, as you may not be grieved when you bee alone: Labour for the gift of meditation, get sweetnesse, and delight in private prayer, meete rather to edifie, than to eate: give, and receive: learne to be profitable, quicken others,

Creatures

others, and they will quicken you.

Books of  
Martyrs.

6. Read the 11. to the *Hebrews*, that little book of Martyrs: Read the living speeches of dying Christians, read the abridgment of the booke of Martyrs.

7. Preserve a quickned estate, as men doe a lively bodily estate:

By } good dyet.  
      } good ayre.  
      } Phyficke.  
      } Recreations.  
      } and exercise.

Good diet.

First, a good dyet: *David* and *Daniel* gave their soules three meales a day: dyet the soule well with that is wholesome, take set times for your spirituall

spirituall nourishment, feed  
with delight and content-  
ment.

Secondly, take the good  
Ayre, where the sweete gales  
of Gods Spirit blow: Some  
goe in the Countrey for Aire,  
let us goe to the assemblies for  
spirituall refreshing, and in  
godly society: the place is  
healthfull for continuance of  
spirituall life, and iaward so-  
lace and reviving.

Good ayre

Thirdly, Physicke preserves  
us in a well-being: there be  
three sorts; Preventing, Pur-  
ging, Restoring Physick: Our  
preventing Physick is by cir-  
cumspedition, and setting Gods  
Majesty, his Law, his Judge-  
ments before us, Christs ex-  
ample, and the great accompt.  
Purging Physick is to humble

Physicke.

our

our selves to confesse our sins, to make satisfaction to men for injuries done to them, to bee restlesse after we have sinned, to worke it out with griefe and sorrow, with striving & paines: restoring Physick, is to flie to Christs blood, the promises of grace, the tender mercy of God, to apply the consolations to our inward peace, refreshing and reviving.

Recreati-  
ons.

Fourthly, Recreations uphold health; let the recreations of the soule be meditations: what God is, what hee is to us: what he hath beene to others: what he hath promised: what he hath performed: singing of Psalmes, private devotions, thoughts of heaven, future hopes, to banquet at the holy Communion, to spend

spend some time at tables: see what the first table of the Law requires, looke on the second table, search out the meaning, these be good recreations.

Wee are not to deale with our soules as citizens doe with their hacknies; but to cheare our Spirits, and to refresh our soules with the consolations of God, and to take some time for joy; and let God have the gladnesse of our hearts, as well as the sorrow of our hearts: and let these little refreshings put us in minde of the refreshing shall be hereafter.

Lastly, Exercise preserves health and a lively estate: exercise your selfe in the Law of God, in the duties of your generall and particular calling, be daily doing some good: exercise

Acts 3:  
19.  
Exercise.

Exercise your faculties and graces: 'tis standing water gets muddie apace: without exercise, dulnesse will grow upon you: Iron not exercised rusts; your whetting makes your knife bright, and hot, and sharpe all at once: and your exercise will make you comely, and zealous, and usefull.



# Of Faith.

1. *What Faith is.*
2. *That Faith may be knowne in them that have it.*
3. *How it may be knowne.*

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## SECTION I.

### *What Faith is.*

**F**aith is taken divers wayes: sometimes for the Doctrine of Faith, as *Galath. 1. 22. Hee preacheth the Faith.*

A Some-

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Sometimes for faithfulness:  
*Titus* 2. 10. Servants ought to  
 shew all fidelity: in the *Latine*  
 'tis *omnem fidem*, all faith.  
 Sometimes for Justice, or  
 Righteousnesse, as *Psal.* 119.  
 95. Thou hast afflicted mee in  
 faith, that is, in Righteous-  
 nesse.

There is a Faith Historicall.

A Faith Temporary.

A miraculous Faith.

And a Diabolicall Faith:  
 but all may be referr'd to two  
 heads.

Faith may be knowne.

A faith that is true.

A faith that is false.

'Tis the true faith we search  
 for, that which is a saving  
 faith, called the faith of *Gods*  
 Elect, which may be thus de-  
 fined.

*Titus* 1. 1

True

True faith is a gift of God, wrought in the heart onely of the Elect, whereby they attaine Christ, and by him obtaine salvation.

What  
Faith is.

*There are here 5. particulars.*

1. Faith is the gift of God, as S. Paul affirmeth; for unto you it is given in the behalfe of Christ, not onely to beleewe on him, &c.

Eph. 2. 8.

Phil. 1. 29

2. Faith is wrought in the heart, for with the heart man beleeveth unto righteousness.

Rom. 10.  
10.

3. Onely of the Elect, as many as were ordained to eternall life beleewed: according to the faith of Gods Elect.

Acts 13.

48.

Tit. 1. 1.

4. By faith the Elect doe receive Christ: as many as received him, to them gave he power, to become the sons of God, even to them that beleewe on his name.

Iohn 1.

12.

5. By him we obtaine salvation,

A 2

tion,

John 3.

16.

Ephr. 2. 8.

tion, that whosoever beleeueth in him should not perish, but have everlasting life. By grace are ye saved, through faith.

## SECTION 2.

*Faith may be knowne by them that have it.*

FATHER Smeat the Iesuit, sayd, No man can know he hath faith, before the day of judgment.

To prove the contrary, we shal finde, first Scriptures: Secondly, Examples: thirdly, Reasons.

1. Scriptures, 2. *Thef. 2.*

13. The Apostle was thankfull that the Lord had elected the *Theſſalonians* through *Sanctification* and *Faith*: if they knew it not, how should they bee thankfull for their Faith?

1 Cor. 2. 12

Wee receive the spirit which is of God: whereby wee know the things are given us of God: there-

therefore we know wee have  
Faith which is given us of  
God. *Ephes. 2. 8.* Which  
faith we have in our possession.

2. Examples doe proove,  
wee know wee have faith,  
*Iob. 25. 26. Iob* knew by Faith,  
Christ, and the resurrection  
of his owne body: and hee  
knew that hee beleaved. *Paul*  
knew whom he had beleaved:  
therefore hee knew hee had  
Faith, by which hee beleaved:  
he saith also, we have the same  
spirit of Faith; and we beleave,  
therefore we speake: he there-  
fore knew that he beleaved.

*2. Tim. 1. 12.*

*2. Cor. 4. 13.*

3. Reasons will cleare it.

1. God lets us know the end  
of our election, which is salva-  
tion; therefore we must needs  
know the meanes, which is be-  
leeving, *Act 13. 48. 2. Thes. 2. 13*

A 3

2. Else

2. Else the Creed were in vaine; if we beleeeve, & know not what wee beleeeve, then a distinct knowledge of fundamentall poynts were needlesse.

3. The Divels know they beleeeve, and shall not Gods Elect know they have Faith to their comfort? *Iam. 2. 19.*

4. Else the Martyrs were mad, that would dye for that truth, they knew not that they beleeeved.

5. Else there would bee no distinction betweene Regenerate and unregenerate, *Acts 13. 9.* Faith purifies the heart, and doe they not know it, and take comfort of it, that feelee and finde it? Doe not the most simple know causes by effects?

6. We

6. We know our thoughts, which are home-dwellers alwaies; do we not know faith? once a stranger, now come to inhabit with us; wee cannot but know, and take notice of such a guest.

SECTION 3.

*How Faith may be knowne.*

THat wee may know wee have Faith:

1. Consider how we come by it.

2. The Operations of it.

3. Our care to preserve and increase it.

First, how wee come by Faith.

We must know wee are not borne with it: some say, they

How faith  
is wrought

believed ever since they were borne; but faith is not by naturall propagation, but wrought by the preaching of the word. *Rom. 10. 17.* Faith comes by hearing. *Isai. 57. 19.* To boast of Faith, and to neglect or contemne preaching, is but presumption.

2. The Operations of faith are many: as

Effects of  
aith.

1. Lowlinesse of mind. *Hab.*

2. 4. The iust that lives by faith, his minde is not lifted up: Faith empties us of all conceites of our owne worth, and makes us goe out of our selves for Righteousnesse. *Phil. 3. 9.*

2. It struggles with unbelief: The *Flesh lusts against the Spirit, and the Spirit against the flesh, Gal. 5. 17.* It workes a  
man

man to pray, and strive: *Lord I beleeve, helpe thou my unbelief.* Mar. 9.24.

3. It causes sound humiliation, looking on Christ crucified, with the eye of faith causes deepe humiliation. *Zach.* 12.10. Because wee beleeve our selvesto be of the number of those he bled for: because our sinnes made him to suffer and dye. *Isaiah* 53.5. Now we apprehend the infinite wrath of God: also the infinite love of God: the horrible filth of sinne: We shall mourne saith *Zachariah*; the reason we are so hard hearted, is, wee looke not on Christ crucified by faith: At first conversion we mourne, and after, did we seriously renew Faith afresh, lay hold on Christ crucified, be-

A hold



hold him bleeding, dying, crying out under the wrath of God for our sinnes: the text saith, we shall mourne: this is a sure marke, an infallible marke of Faith; a mourning Christian is a beleeving Christian.

4. True Faith makes us to pray for all necessities, on all occasions wee doe call upon God in whom wee beleeve.

*Rom. 10. 14. The Spirit of faith makes us to speake. 2. Cor. 4. 13.*

If we want utterance, yet wee sigh and groane. *Rom. 8. 26.*

5. Faith mooves our affections: *Faith workes by love, Gal. 5. 6.* Love to God, love to the Word of God, to the people of God: *Faith in Christ is accompanied with love to all the Saints. Ephes. 1. 15.*

6. Faith

6. Faith makes us to prize Christ, and highly to esteeme of him, wee account him the chiefeſt of tenne thouſands. *Canticles 5. 10.* And in comparison of him, *Eſteeme all things as dung. Philip. 3. 8.*

7. Faith brings quiet and peace at the laſt, *Being juſtified by faith wee have peace with God. Rom. 5. 1.* Our ſtrugglings, our ſorrowes, our temptations ſhall end in peace: the apprehenſion of Gods favour, in our free juſtification, brings home to the ſoule and conſcience, quiet reſt and peace.

8. Faith looks on things not ſeene: *Heb. 11. 1.* God and grace, and heaven are inviſible, we walk by faith, not by ſight. *2. Cor. 5. 7.* This keepes from fainting, becauſe wee  
look e

looke on things eternal, things spirituall, invisible. 2. Cor. 4. 16, 17, 18.

Mat. 8. 10.

Rom. 14. 1

Rom. 4. 20

Mat. 17.

20.

9. True Faith is still increasing, and growing, from a little faith to a great Faith: From a weake Faith, to bee strengthened: From a graine of Mustard-seede; to a strong perswasion at last, *Romans* 8. 38.

10. True Faith gives to God the best, as *Abel*, Genes. 4. 4. *Hee brought of the first fruites, and the fat of his sheepe*: Faith will give God the youth, the best of dayes; the morning the best of time, the inward affections, the best parts, the strength of the soule.

Heb. 11.

27.

11. True faith makes us endure crosses, losses, injuries; and

and scoffes are by *faith* endured : *patience* is linked with *faith*. *Revelat.* 13. 10. *Faith* keeps from fainting, because it lookes to the things not seene. *2 Cor.* 4. 16, 17, 18.

12. True *faith* separates us from bad company. Assoone as the people were wrought upon by *Peters* Sermon, he bids them, *Save themselves from this froward generation*. Hee is truely joyned to the Church, which is separated frō the wicked; faith the margin of the great *Bible* on that text. Assoone as *Paul* beleevs, he strives to joyne himselfe with the godly. *Act.* 9. 26. True *faith* in Christ is joyned with *love* to Gods people. *Eph.* 1. 15. And *love* seeks an union & fellowship with them beloved :

*Acts* 2. 40.

beloved : and so much of the operations , effects , and fruits of *faith*.

The third  
way to try  
Faith by.

*Thirdly , true Faith is knowne  
by the care to preserve it.*

1. **W**E are highly to esteeme , and prize *faith* : pretious things wee are chary of. There is no grace more excellent and precious than *faith* : 2 *Pet.* 1. 1. This is the first meanes to preserve *faith*, to esteeme of it.

2. *Faith* must be kept in a good conscience. 1 *Tim.* 1. 19. *Faith* is the passenger, a good conscience is the ship ; if the ship bee split , the passenger drownes : therefore looke to

*Simil.*

*a good*

a good conscience, if yee will preserve faith.

3. Strive to know more and more the love of *Christ* to you : then *faith* will be kept, and *Christ* dwell in your heart.

*Ephes. 3. 17, 18, 19.*

4. Pray often, and fervent, that *faith* faile not: *Luke 22. 32*

*Christ* hath prayed for us, let us pray for our selves : God will encrease and continue *faith*, but wee must aske it: *Luke 17. 5.* God will be sought unto. *Ezek. 36. 37.*

5. Commit your salvation and *faith*, and all to *God*, *2 Tim.*

*1. 12.* he is the best keeper, and will keepe what wee doe commit to him : let us often doe this, surrender our selves, and our *faith* into his hands.

6. Be well grounded in the

Doctrine

Doctrine of perseverance, it will put us in heart when wee shall know once, a beleever for ever; our estate being beleivers, is better than *Adams* in Innocency in two respects: One, hee had no Mediator, but wee have: 1 *Tim.* 2. 5. The second *Adam* no promise of perseverance, wee have: *Jeremiah* 32. 40. *I will put my feare in their hearts, that they shall never depart from mee,* saith the LORD of Hosts.

7. Be frequent in reading, hearing, and godly conference; and often come to the Lords Table. These Ordinances have a corroborating or strengthening vertue: weake ones this way have become strong, and the strong

strong confirmed.

8. The companions of *Faith* will much support it.

The first Companion is power : Stephen was full of *faith and power*. *Acts* 6. 8. So *2 Thes.* 1. 11. The worke of *Faith* is with power, the power of GOD workes it : and there is a power of Grace in them who have *Faith to purifie their hearts*, *Acts* 15. 9. and to be operative, as before is shewed : *Faith* is powerfull, and of a powerfull nature to conquer. *1 Iohn* 5. 4. *Faith* will make us doe, and suffer, give, and forgive, forbear, and waite, and endure with patience to the end.

Things  
which ac-  
company  
Faith.

A second Companion of *Faith* is *Life*, by nature wee  
are



are spiritually dead: Faith laies hold on Christ, so wee have Life from him. *Galath. 2. 20.* Christ lives in a beleever, as the roote lives in the branch, not of it, but sends sap, juyce, and life to it. Oh, excellent life. A hidden spiritual, inward, heavenly life: a life of Grace called the life of God, or a Godly life. *Ephes. 4. 18.*

3. A third companion of Faith, is joy, *Phil. 1. 25.* Where Faith is, there is great possibility of joy, and not in small measure, for they may expect to be filled with joy in beleeving, *Rom. 15. 13.* Yea, when it shall doe them most good, and they shall stand in most neede. *Rom. 5. 1. 3.*

4. A fourth companion of Faith, is, Edification. *1. Tim.*

1.4. V Where Faith is, there is  
 a godly edifying; true Faith  
 makes men heavenly wise.  
*2. Tim. 3. 15.* So that those  
 Christians doe avoyd curious  
 speculations, strife of words.  
*1. Timothy 6. 4.* They will  
 not puzzle young professors  
 with doubtfull disputations,  
*Romans 14. 1.* Nor with words  
 cumber peoples mindes,  
*Acts 15. 25.* They follow  
 peace, and labour to edifie  
 their brethren. *Romans. 14. 19.*  
 They edifie by prayers, *Iude*  
*20 ver.* By Conference, their  
 mouths speake of wisdom, and  
 their Tongues take of  
 judgement, *Psalme 37. 30.*  
 The Law of Grace is in their  
 tongues, *Pro. 31. 26.* Others are  
 the better for their com-  
 pany.

5. A fifth

5. A fifth companion of Faith, is good workes, this shewes Faith to bee living, *James* 2. 26. Beleevers are to have an especiall care, to shew forth good workes, *Titus* 3. 8.

These five: Power, Life, Joy, Edification, and workes may bee added to the former operations, or may be called unseparable companions.

Let us labour to attaine, and retaine them; then at our death bed, wee may say with the *Apostle*, *I have Fought a good fight, I have finished my course; I have kept the Faith*, the second of *Timothy* the fourth, and the seventh: And may expect a Crowne of Righteousnesse

ness from G O D , not  
of Mans Merit, but of  
G O D S favour, and so  
shall wee receive the end  
of our Faith, even the  
Salvation of our Soules: the  
first of *Peter* the first and the  
ninth.

Of



## Of evill Times.

1. *What Time is.*
2. *How to know times are evill.*
3. *How to carry our selves in evill times.*

### SECT. I.

#### *What Time is.*

**T***ime* is reckoned 2. waies:  
by Measure, or Opportunity.

Gen. i. 14

By measure, so the Sunne  
and Moone are for times and  
seasons: And we measure the  
Yeere

Yeere by 365. dayes, and 6. houres: by 4. Quarters, 12. Moneths, 52. Weekes.

The opportunity of time, is the fitnesse of the season: as the time of Youth, the time of Health: This opportunity is gained by *wisedome*, exercised by *occasion*: when wee have *occasions* offered to doe, and to receive good: not to let slippe that *occasion* or *opportunity* is our *wisedome*. Our *time* is betweene our Birth & our Death: our *opportunities* are abundant, especially the *time* of the *Gospell*, the company of the godly, the *time* of Youth.

Pla. 31.15

*So much what Time is.*

SECT.

## SECT. 2.

To know when times are  
evill.

**T**ime as it was first created  
of God, was good; to be  
good, is to be sweet, pleasant,  
profitable, commodious: but  
Times are said to be evill,  
when men are evill that live in  
such an Age or Time.

Evill is to be considered two  
ways.

The evill of sinne.

The evill of punishment.

Then times are evill, when  
sinnes and Judgements are rise  
amongst us.

1. Evill times of sinne are,  
when sinne is universall in all  
sorts, high and low, rich and  
poore, as *Gen. 6. 11. The earth*

Times of  
sinne.

was

was corrupt before God.  
*verse 13.* They were filled  
 with violence: So in *Jeremi-*  
*ah's* time, from the least to the  
 greatest, every one was given  
 to covetousnesse, *Ier. 6. 13.*  
 So the Sodomites were uni-  
 versally wicked: then times are  
 evill, when all goe on in wick-  
 ednesse for the generality.  
*Matth. 12. 24.*

2. Times are evill, when the  
 godly are persecuted, when  
*Eliab* must hide himselte and  
 flye, and when Prophets must  
 be hid in Caves, *1 Kings 18.*  
*13.* VVhen they are mis-used,  
*2. Chronicles 36. 16.* When  
 men hate to bee rebuked  
 for sinne, *Amos 5. 10.* When  
 faithfull Ministers are silen-  
 ced, *Isaiah. 30. 10.* When the  
 the just are afflicted, *Amos 5. 12*

B

When



VWhen those who abstaine from evil, are a prey to wicked men. *Isaiah 59.15.*

3. Times are evill, when there is a falling from truth of Doctrine. *2.Tim. 3.5.* There shall be saith the Apostle, in the latter dayes perilous times: as *verse 1.* There shall be secret inticers, to lead captive silly Women: those shall oppose faithfull Preachers, as *Iannes* and *Iambres* withstood *Moses*, *verse 8.* VWhich men teach contrary to wholesom Doctrine, *1.Tim. 6.3.* VWhen grievous VVolves creepe in, *Act. 20.29.* such as convert not soules, but doe pervert their hearers: *2.Tim. 2.14.* which being puffed up, doe doat about strife of words, *1.Timoth. 6.3.* and so doe cumber the people

ples mindes. *Acts 13. 24.*  
 VWhen men that doe pervert  
 the Scripture, yet have coun- *2 Pet. 3. 16*  
 tenance, and maintenance, so  
 they gather head, and draw  
 Disciples after them by their  
 feigned words. *Rom. 16. 17, 18.*  
 VWhen people are spoyled  
 by Philosophy, *Colos. 2. 8.*  
 And whole houses are subver-  
 ted. *Tit. 1. 11.*  
 4. Times are evil, when men  
 fall to false worship, *Iudges 2.*  
 11. This is, to walke after the  
 stubbornesse of mens hearts,  
*Jerem. 9. 14.* VWhen their thre-  
 holds are set by Gods thre-  
 holds, and their postes by  
 Gods postes, *Ezek. 43. 8.*  
 VWhen Idolatry is suffered,  
 and not suppressed, *Revelat.*  
*2. 20.*  
 Thus much of times of sin.  
 B 2 Times

Times of  
Punishment

Times are evill, in regard of punishment, when Gods judgments are in the VWorld, *Isaiah. 26. 9.* either by Plague, Famine, or sword.

Sword.

The judgment of the sword is an evill time, because then men are spoyled, *Iudges 2. 14.* They are oppressed, *Iudges 2. 16.* They are tormented, *Iudg. 2. 18.* They are slaine, *Romans 8. 36.*

Famine.

The Famine is an evill time, because 'tis worse than the sword, *Lamen. 4. 9.* Then Children cry, but are not fed, *Lam. 4. 4.* Loathsome foode is extreame deare. *2. Kings 6. 25.* It brings a gastly looke, *Lam. 4. 8.* VVith the cleaving of the skinne to the bones, and death, a lingring death at last. *Lam. 2. 11.*

The

The time of Pestilence is Pestilence  
evill.

1. Because of the painefull  
fores.

2. The shutting up in our  
houses: so we are deprived;

Of { Gods House.  
Our Callings } at one  
Our Friends. } time.  
Our Liberty. }

3. Evill, in respect wee are  
terrible one to another: which  
causes flight, and often great  
unmercifulnesse one to ano-  
ther.

4. In respect of the nature  
of the disease; one infects  
another, as appears by the  
testimony of Divines, Phy-  
sicians Experience.

So that the Plague is paine-  
full

full, uncomfortable, spreading, accompanied with the loathing of others poverty; to our selves, desolation and depopulation are the issues of the plague :

So that it is an evill time.

S E C T. 3.

*How wee should behave our selves in Evill times.*

O U R duty is, either in the regard of the evill of sin, or of the evill of punishment:

In respect of the evill of sinne :

Note.

1. To resolve to be godly, though others will not joyne with us, *Iosh. 24. 15. I and my house, &c.*

2. To mourne for the wickednes

kednesse wee cannot reforme,

*Psalm* 119. 136. *Ezek.* 9. 4.

2 *Peter* 2. 7.

3. To be more often in conference with the godly, *Mal.*

3. 16.

4. To redeeme the time, taking the opportunities to do and receive good, because the

*Dayes are Evill*, *Ephesians*

5. 16.

5. To bee carefull of our words, because of those that watch for our sliding: *The prudent should keepe silence in an evill time*, *Amos* 5. 13.

6. To bee exercised in the workes of mercy, *1 Kings* 18.

4. *Eccles.* 11. 1. Oppose mens cruelty with workes of mercy, as *Obadia* did.

7. To avoyd the society of the wicked, *Psalm.* 119. 115.

B 4

*Ephes.*

*Ephes 5.7. Strive to shine as lights among them. Philippians 2.15.*

Note.

*In respect of the Evils of punishment.*

1. VVee are to know and acknowledge all Punishments come from God, Amos 3. 6. Amos 4. 10.

2. To acknowledge G O D is just in his judgements, Psalm. 119. 137.

3. To confesse, Our punishments are lesse than our sinnes. Lamen. 3. 22.

4. To humble our selves and pray. 2. Chron. 7. 14.

5. To learne Righteousnesse. Isaiah 26. 9.

6. To feare G O D S judgements. Psalme 119. 120.

7. To renew our Repen-  
tance.

tance. Hosea 6. 1.

8. To prepare our selves to suffer.

Which preparation is,

1. To get sound peace with God, and a strong assurance of his favour in Christ.

2. To get fast hold on *Christ*, and labour to draw vertue from him.

3. Maintaine at any hand a good conscience.

4. Every day unglew thy affections from the world.

5. Be more often in holy duties: pray more often, and more fervent.

6. Dye dayly in affection and resolution.

7. Meditate more of the joyes of Heaven, it will keepe from fainting. 2 *Cor.* 4. 17.

8. Read the 91 *Psalme*, now

Preparation  
on to suffer.



this plague-time, and see  
there to whom the promises  
doe belong.

1. To those make God their  
confidence. *verse 9.*

2. Those that are a praying  
people. *verse 15.*

3. Those despaire not, but  
are full of hope. *verse 2.*

4. That walke conscionably  
in the duties of their callings,  
these have the protection of  
Angels. *verse 11.*

5. They are a people doe  
love God. *verse 14.*

6. Those whose confidence  
and prayer, and hope, and di-  
ligence, and love is grounded  
in the knowledge of GOD.

*Psal. 91.*  
*VVith the*  
*sence of it.*

*verse 14.*

Then the promise, if it bee  
good for us, *Psal. 84. 11.* we  
shall have either Gods pre-  
sence

lence in trouble, *verse 15.* or  
deliverance from it; himselſe  
will bee a shadow againſt the  
ſcorching heate of the Judge-  
ment: *verse 1.* His truth and  
promise ſhall be our ſhield a-  
gainſt the peſtilentiall arrows,  
*verse 4.* he will take away the  
feare of the peſtilence, we ſhal  
not bee terrified as others.  
*verse 5.*

Hee will preſerve his owne,  
when others fall. *verse 7.*

The place of the godly, their  
dwellings ſhall be free'd: *verſ.*  
10. Others fare the better for  
them.

They ſhall have an answer  
of their prayers. *verse 15.*

Their lives prolonged, } *v. 16*  
Their ſoules ſaved.

Salvation is bodily, but in  
the laſgeſt extent it reaches  
to the ſoule.

Thus.

Thus nothing shall be wanting to them that feare God.  
*Psal. 34. 9.*

*Lastly, concerning the evils  
on our brethren.*

1. **W**EE must take heed  
wee doe not forget  
them. *Psal. 137. 5. Heb. 13. 3.*

2. Wee must mourne when  
wee heare of their miseries.  
*Nehemiah 1. 4.*

3. Wee must not take too  
much outward pleasures in  
the Churches misery. *2 Sam.*  
*11. 11.*

4. We must pray for them.  
*Psal. 122. 6. Psal. 132. 1. Dan.*  
*9. 17.* using the most force-  
able Arguments to quicken  
our

our selves : For this end read  
Psalme 74.

*Arguments from God.*

1. He is a Shepheard, *ver. 1.*
2. He is a King, *verse 12.*
3. Hee hath destroyed ene-  
mies heretofore, *ver. 14*
4. Hee orders the course of  
Nature, *verse 16, 17.*
5. Arguments from his Co-  
venant, *verse 20.*
6. From his praises, *vers. 21*
7. 'Tis his owne cause. *v. 22*

*Arguments from his enemies.*

1. They are enemies, *ver. 3.*
2. They vaunt and boast,  
*verse 4.*
3. They are spoylers, *v. 6, 7.*

4. Their

4. Their extreame malice,  
*verse 8.*
5. They blaspheme GOD,  
*verse 10.*
6. They are beasts, *vers. 19.*
7. They are fooles, *vers. 22.*
8. They constantly goe on  
in blasphemy, *verse 23.*

*Arguments from Gods people.*

1. They are his sheepe. *ver. 1.*
2. They are his con-  
gregation.
3. They are his inhe-  
tance. } *ve. 2.*
4. They are his redee-  
med ones. }
5. The place of his  
dwelling, } *v. 2.*
6. They are his holy San-  
ctuary, *verse 3.*

7. They

7. They are his *Turtle*, *ve. 19*

8. They are poore and needy, *verse 21.*

9. They are oppressed, *ibid.*

*These 24 Arguments are matter to frame our prayers on.*

1. Lord, thou art the *Shepherd of Israel*, remember thy poore flocke, and deliver them out of all places where they have beene scattered, in the cloudy and darke day. *Psa. 80. 1. Ezek. 34. 12. Feed thy sheepe Oh Lord, and bring them to rest at the last. Ezek. 34. 15. and feede their enemies with Iudgement. Ezekiel 34. 16.*

2. Thou art the *King of thy Church*. *Psal. 74. 12.*

*The Kings glory is in the multitude of subiects. Proverbs*

*14. 28.*

*Argu. 1.*

*But*

*But thy people are smitten  
downe : Psalme 94. 5. And  
slaine all the day long. Psalme  
44. 22.*

*Helpe O Lord our King. 2  
Kings 6. 26.*

*Let our heavenly King beare  
us in the day that wee call.  
Psalme 20. 9.*

*3. Thou hast destroyed ene-  
mies heretofore : Psalme 74.  
14. Thou hast broken the head  
of Leviathan. verse 14.*

*Thou art Jehovah, and chan-  
gest not. Malachy 3. 6.*

*Make thy power manifest in  
our dayes : doe thou to the in-  
cureable enemies as to the Mi-  
dianites; as to Sisera, and Iabin,  
as to Oreb and Zeb: let them pe-  
rish O Lord at thy displeasure,  
and be as dung for the earth.  
Psalme 83. 9. 10.*

*a. Oh*

4. Oh, thou that orderest the whole course of nature, and disposest of all things after the counsell of thine owne will, *Psal.* 74. 16, 17. Turne thy peoples captivity, as the rivers of the South, *psalm.* 126 4.

5. Remember the covenant, be with thy People in their extremities. *Isaiah* 43. 2.

And teach them to profit, *Isaiah* 48. 17. That there may be deliverance on mount Zion. *Joel* 2. 3 2.

6. Then shall the poore and needy praise thy name: *Psal.* seventy foure, *verse* 21. And thou shalt be glorified, *Psalme* 50. 15.

7. Arise therefore O Lord, and maintaine thine owne cause, *Psal.* 35. 1. O plead thou the



the cause of thy people ; contend with those that doe contend with them, and save thy children, *Psal. 35. 1, 2, 3.*

*Argum. 2.*

1. Those that thou hast to deale withall, O Lord are enemies, *Psal. 74. 3.* Being enemies they doe hate thee *Psal. 81. 15.*

And are doers of wrong *Romans 1. 30.* Therefore let them not prosper, but let thine enemies perish O Lord *Judges 5. 31.* Arise O Lord and let thine enemies be scattered ; and let those that hate thee, flye before thee, *Psalms 68. 1.*

2. They vaunt themselves and set up their Banners for signes. *Psal. 74. 4.*

O thou that resistest the proud. *Iames 4. 6.*

Vill

Visit those that have drunke  
on thy holy Mountaine: *Obad.*

*verse 16.* Put them in feare O  
Lord, that they may know  
they be but men; *Psalme 9. 20.*

3. They are spoylers, *Psal.*  
74. 6, 7. And doe make havock  
of thy Church. *Acts 8. 3.*

They burne their Synagogs,  
and spoyle their goods, *Heb.*

10. 34. And smite downe thy  
people: *Psal. 94. 5.*

Their mercies being but cru-  
elty, *Prov. 12. 10.*

4. Consider their extreame  
malice to the places of thy  
worship: *Psal 74. 8.*

They race to the foundation:  
*Psal 137. 7.*

They would cut off thy  
people, and would not have  
their names any more to bee  
remembred, *Psalme 83. 4.*

Let

Let their blasphemy come  
in remembrance before thee.

*Psalme 74. 10.*

5. And deliver thy people  
from beastly and unreason-  
able men, *Psalme 74. 19.*  
which like to Lions doe spoile  
thy poore people. *Psal. 10. 9.*

6. The foolish people lift up the  
horne, and speake with a stiffe  
necke. *Psal. 75. 4, 5.*

7. They goe on in mischief,  
there is a continuance of their  
voice and tumult against thee,  
*Psa. 71. 23.* Doe thou wound thy  
enemies, and the hairy scalpe of  
those goe on in their sinnes. *Psal.*  
*68. 21.*

*Arg. 3.* Thy people are thy sheepe,  
but now are talne among  
Wolves : Remember their  
frailty, and have mercy ; feede  
and gather them. *Isaiah 40. 11*

2. They

2. They are thy congregation,  
and thine inheritance, set thine  
heart upon them, part not with  
them, love them, and blesse them  
for ever. Psal. 28. 9.

4. They are thy redeemed,  
remember the price they cost.  
1 Pet. 1. 18. Let Sion be redee-  
med in Iudgement and Iustice.  
Isaiah 1. 27.

Let them returne with joy  
from their captivity, that sor-  
row and mourning may flee  
from thy redeemed. *Isai.* 51. 17

5. They are thy dwelling :  
Psal. 74. 2. Thy house, 1 Pet. 4. 17  
and thou doest dwell and delight  
in them. Psalme 132. 14.

Remember our desolations,  
and pitty the place of thy  
feet. *Isaiah* 60. 13.

6. Remember thy Sanctuary set  
apart for thy selve ; thy Israel  
which

which is hallowed to thy selfe:  
they are the first fruits, all that  
eat them shall offend, and a  
will shall come upon them. Jere-  
miah 2. 3.

7. Thy innocent Turtle sits  
mourning :being poore and nee-  
dy, O Lord make haste to helpe  
and deliver them. Psal. 70. 5.  
whom the wicked have sna-  
red. Psal. 12. 5.

9. Deliver them from their  
oppressors. Judges 2. 16.

Oh thou that hearest prayer,  
Psal. 65. 2. for Iesus Christ his  
sake. Amen.

Of



# Of Covetousnesse.

1. *What covetousnesse is.*
2. *The causes of it.*
3. *The evils accompany it.*
4. *The markes of it.*
5. *The cure of it.*

## SECT. I.

*What Covetousnesse is.*

**C**ovetousnesse is either a greedy desire of money, called **PRIVILEGIUM**; or else a desire, of having more and more, called

led *Pleonexia* : It is an inordinate thirsting, a greedy desiring of earthly Riches. This vice makes a man insatiable, though he hath, hee still desires : much riches doe not quench *covetousnesse*, it rather kindles it, enlarges it, and makes it the more violent.

SECT. 2.  
*Causes of it.*

- I. The first is Errour in Judgment, over-esteeming those earthly things, as if the greatest happinesse were to have them. Some thinke, because they are called goods, that the chiefeest good is in them : they thinke, because they are called Substance, that other things are but circumstances

stances to them : they thinke  
 them happy who have  
 wealth, and those miserable  
 that want it, this is the first  
 cause : Errour of judgement,  
 it makes men covetous, wher-  
 as the judgement informed of  
 the truth, doth perceive, *Riches*  
*are nothing*, Prov. 23. 5. and  
*our life hath not sufficiency in*  
*them*. Luke 12. 13.

2. A second cause, is want  
 of Faith ; 'tis covetousnesse  
 breeds care ; care to get, care  
 to keepe : Covetousnesse  
 makes men distracted, about  
*what shall wee eate? what shall*  
*we drinke?* But Christ shewes  
 the cause of it : It was, *They*  
*had but little faith*, Mat. 6. 30.

When men have not confi-  
 dence in God, then they co-  
 vet multitudes of riches : that  
 C they



they may put confidence in them. *Psalm 52. 7. Progs.*

18. II.

3. A third cause is the Devil: *Matth. 4. 9. All these will I give thee:* by this hee thought to have prevailed with Christ: he prevailed with Judas and Demas to be covetous, and he tempts us to this sinne, when wee have left other sinnes, as his last refuge.

4. A fourth cause of Covetousnesse, is the example of the world: to see others goe brave, fare well, live at ease makes men covetous that they may get and purchase, and be like them.

5. A fifth cause, is ambition when men see, that titles and offices are to bee bought for money.

money, they covet, that they may aspire and get aloft, that others may bow to them; the corrupter the times are, the more they breede covetousnesse, for mans nature is ambitious, and if hee sees hee can get applause without vertue, hee gaines money to raise him, then it workes upon him, and his ambition hatches covetousnesse.

6. A sixth cause, is the prejudicate opinion of men; who hold poverty the greatest evill, and the onely thing to be avoyded; and had rather venture to be in the hot flames of Hell, than a time in the cold stormes of poverty: therefore men beate their braines, strain their consciences, and exercise covetousnesse, to avoyd po-

verty, as the greatest misery, and opposition to true happiness; whereas, poverty (which is not in the extreame) is the nourisher of Arts, the Schoole of diligence, a teacher of patience, a bridle to vice: the poore receive the Gospel, and are capable of more grace, true contentment, Divine consolations, softnesse of heart, spirituall appetite than those that have abundance: the extreame & vehement loathing a low estate makes men covetous.

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SECTION 3.

*The evils accompany it.*

1. **T**IS a wrong to God.
2. To our Neighbour.
3. To

3. To our Selves.

*These evils accompany it.*

1. To God: He that is covetous, hee will make riches his confidence; *He will love them more than God*; which appears by this; his heart is more affected to get gaine, than to pray, or read: and if he have a losse, hee is more grieved for his peculiar losse, than for Gods dishonour, by all the sins in the Land hee teates the losse of money, more than the losse of Gods favour; so hee breakes the first Commandement; he will for gaine neglect prayer, and hearing, and all the worship of God: Like those in the Gospell; *I have bought a Farme, I have married a Wife*: so hee will breake the second Commandement.

C 3 The

The covetous man will sweare for gaine, and breake the third Commandement: He will sell wares on the Sabbath, so breake the fourth Commandement. Thus he wrongs God, this is a fore evill.

2. Secondly, he wrongs man:  
*Against the fifth Commandement.*

He will wish father and mother dead, that he may have their wealth: He will grudge meate and drinke to the old Parents.

*Against the sixth Commandement;*

He will oppresse and draw blood by degrees: *Some times shed blood for gaine. Proverbs 1.19.*

*Against the seventh Commandement:*

Yea,

Yea, some VVomen turne  
whores for gaine, some turne  
panders, or keepe Brothell  
houses.

*Against the eighth Com-  
mandement.*

Some couzen in buying  
and selling; some robbe  
and steale: Coyetousnesse  
will be operative, secret, or o-  
pen,

*Against the ninth Comman-  
dement.*

Some will for halfe a  
Crowne sweare falsely, beare  
witness, with Knights, of the  
Roste.

*Against the tenth Com-  
mandement.*

Some will flatter, equivo-  
cate, and lye, and out face:  
Some are ever desiring such a  
mans trade, such a mans

C. 4. place,

place, such a mans shop:  
thus man is wronged.

Some hoard up their coine  
till it rust, *James 5. 3.* and will  
not suffer money to bee  
currant money: they will see  
men starve before they will  
relieve them: thus covetous-  
nesse is an evill to others.

Thirdly; another evill to-  
wards a mans selfe, and that  
divers wayes.

1. It much disquiets a man, he  
is never at ease, but as a wolne  
body the clothes still pinch  
him: so the covetous mans e-  
state is too little for his wolne  
heart, and he is never at ease.

How can he be quiet, that is  
as it were pricked with thornes.  
*Math. 13. 7.* compared with  
22. How can he be quiet who  
is wounded? *1 Tim. 6. 10.* They  
pierce

pierce themselves thorow: the  
the Margent saith, Men pierce  
thorow their minds with sorrow  
and grieve that are covetous.

2. The covetous proclaime  
themselves tooles, their world-  
ly wisdom is but spirituall  
folly: Folly is in choice, they  
choose the worst things. There  
is a good covetousnesse beyond  
their capacity. 1 Corinth. 14. 1.  
They covet that Reprobates  
may have, and not that the  
Saints onely shall have, there-  
fore they are fooles. They  
covet that is but for a little sea-  
son, not for eternitie: they  
count that will not give them  
sound satisfaction, nor make  
them the better to God, nor  
shelter them from Wrath,  
therefore they are fooles.

Covetousnesse makes men

C s. neglect



neglect Righteousnesse, and conclude in folly. *Ier.* 17. 11.

And he that was wise to heape wealth, was but a foole to save his soule. *Luke* 12. 20.

3. It deprives a man of sweet liberty; for Covetousnesse makes a man a captive, he falls in a snare. *1 Tim* 6. 9. So that a man is not at his owne disposing: hee hath not the free use of that hee enjoyed: Hee hath Riches, but hath not power to eate of them. *Ecles* 6. 2. He is as poore, as base, pernicious, as if hee had nothing: thus covetousnesse hurts a mans selfe..

S. 17.

## SECT. 4.

*The markes of Covetousnesse.*

**H**E that when hee first awakes, opens his heart as Inne-gates to receive swarmes of earthly thoughts, and doth not resist them, but falls plodding for earth: and having shaken himselfe as a dogge, or hogge comming out of the straw, prayes not: no doubt but this is a *covetous* man.

2. Hee that usually and constantly in reading, hearing, and prayer, and at the Sacrament, and on the Sabbath is still roving in heart about gaine, and bargaines; and worldly commodities, with no opposition;

Or

or with a slight resistance, not humbling his soule for these distractions in good earnest, unfeinedly, and seriously before God, is a *covetous* man.

3. He that will lye, equivocate, and dissemble, that will sweare in buying and selling so to increase his wealth, with the dishonour of God, and danger, and hazard of his eternall salvation, is *covetous*.

4. He that will deale falsely, cozen, and over-reach another, that will worke on the ignorance or necessity of the buyer, is a *covetous* man. *Ieremiah 6. 13.*

5. That man that loves not the Sabbath, that hee may converse with God in matters of eternall life, that so the Sabbath may become a delight

light to him. *Isai. 58. 17.* Hee which thinkes the Sabbath a long day, and is out of his element in holy Duties; that wishesthe Sabbath gone, that he may about the businesse of the World, where hee hath life and affection enough: that man favours the things of the flesh, *Rom. 8. 5.* and doubtlesse is a covetous man. *Amos 8. 5.*

6. That man that usually mocks at the Preachers when they cry downe sinne, and bring Arguments to draw us from the love of the World: when the Word is pressed home to the conscience, yet to make jests; this man is a covetous man. *Ezekiel 33. 31.*  
*Luke 16. 14.*

7. That man that marries for money more than vertue, that

that respects not age, nor Religion, nor disposition, nor constitution, nor parentage, but aimes mainly and chiefly at Wealth, is *covetous*.

8. Hee that is so parsimonious, having an estate, is base to himselfe, not giving convenient food, apparrell, rest, and refreshments to his body: that over-workes himselfe, or over-watches himselfe, that will not allow himselfe things convenient; that is base to his Wife, and children, and servants, over-toiling them, not giving them things convenient, that imbitters their lives, is *covetous*.

9. Hee that excessively rejoyces at the comming in of Wealth, his heart is more enlarged than ever it was for any heavenly

heavenly grace : Orelse hee  
that is all amort downe the  
winde, clouds his face, is  
malecontent for a small  
worldly losse, more than for  
all his sinnes, or all the afflictions  
of the Church abroad, his  
pulses beate as if he were dan-  
gerously *covetous*.

10. Lastly, he that can see the  
poore people of God to want,  
and having this worlds goods,  
not stretch out his hand from  
the compassion of his heart, to  
doe good of the ability the  
Lord affords him : but gives  
nothing, or gives grudging-  
ly, or parsimoniously and  
basely, and hath a tangle at  
his heart when money parts  
from him, and is afraid of a  
Collection for the poore, and  
sorry to see the Baken held at  
the

the Church doore : and gives rather to save his credit , than out of mercy and compassion, and could wish he might never give : hee is a foole, he would sow no seede , or sow sparingly ; he is a miser, and basely covetous; howsoever he may carry all smooth , being civilized, or as the Pharises, make an outward profession, yet he hath a Covetous, Hypocriticall, VVorme-eaten, rotten heart. *Iohn. 3. 17.*

#### SECTION. 5.

#### *The cure of Covetousnesse.*

1. **A** Man that would bee cured of it, must bee convinced of the evill of it : for those that lye under this sinne, see

see not the danger, nor seeke a  
remedy: *The whole neede not the  
Physitian, but those that are  
sicke.*

2. A man must see wrath  
due to him for his covetous-  
nesse: *Because of this wicked co-  
vetousnesse God is angry.* Isai.  
57.17. For this covetousnesse,  
with other sinnes, the wrath of  
God comes on the children of  
Disobedience, *Colos. 3. the 5, 6.  
verses.* A covetous man is un-  
der Gods anger: this conside-  
red, is no estate to be continu-  
ed in; because when he thinks  
he is secure, hee is nearest his  
downe-fall. *Luke 12.20.*

3. A man that would be cu-  
red, let him take a time, and go  
into his Chamber, and humble  
himselfe before God, and la-  
bour to breake his heart for  
this



this sinne, confessing the ad- the lo-  
 of Covetousnesse: he can re- not sh-  
 member against himselfe, and Script-  
 pray for a mourning soule to or cov-  
 lament; the withdrawing the adju-  
 heart from God, neglecting (for th-  
 his service; because of cov- riches  
 tousnesse, his wrong to others, sures  
 his disquieting himselfe, his ked c-  
 stracting cares, his greedipell nesse  
 of gaine, the straining his con are n-  
 science, his distemper in losses, that a  
 let this be done seriously, as his ri-  
 Gods presence, as a man the word  
 is sensible of his guiltinesse: those  
 a man that truly desires reioy over  
 mation.

4. A man must labour to the S-  
 have his judgement informed his h-  
 of the vanity, and the emptine Psal-  
 of riches, they are mutable tous  
 give no sound satisfaction, ment  
 but a little season, cannot make the n-  
 the

he ad the loue the better, they can-  
 can re not shelter from wrath: The  
 fe, an Scripture scarce names riches  
 vile r or covetousnesse, but with an  
 ng th adjunct; Mammon of iniquity,  
 le Dine (for the use) deceitfulnesse of  
 cov riches: (for the danger (treas-  
 others sures of wickednesse: so wic-  
 his ked covetousnesse: covetous-  
 dipen nesse which is Idolatry. Riches  
 s con are nothing, riches availe not:  
 losse that a mans life consists not in  
 2, as his riches: riches choake the  
 the word, are snares, they drowne  
 se: a those men in perdition which  
 reio over affect them, &c.

5. A man must dayly reade  
 our to the Scriptures, he that inclines  
 or mee his heart to Gods testimonies,  
 princ Psal. 119. 36. fars from cove-  
 table tousnesse: Gods Commande-  
 n, la ments will draw his love from  
 make the most fine Gold, Psalme 119.

127. *The word will reveale him faith, which is more precious than Gold, 1. Pet. 1. 7. And he shall be taught: There is a wisdom dome better than Gold. Prov. 13, 14.* When once a man begins to bee wise to salvation by the Scriptures, 2. Tim. 3. 15. then the same word makes him wise; *Makes him joyfull Psal. 119. 162.* Now his heart is taken up with the better things, hee forsakes his covetousnesse, and accounts all building, for the knowledge of *Christ, Phil. 3. 8.*

6. A man must get strong arguments, to oppose this vice: Christ hath taught us sanctified reason in *Matth. 6.* First from the greater to the lesse: God gives you your life, he will give you food and raiment.

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Secondly, from the lesse to the greater: God cloaths the grasse of the field, the Birds; therefore he will feed his children.

Thirdly, the reasons from the unprofitablenesse of ear-king cares, they adde not one Cubit to our stature.

Fourthly, from Pagans practice: after these things the people of the world do seeke.

5. From *Gods* knowledge, and taking notice: your Heavenly father knows yee have need of these things.

7. A man that would overcome covetousnesse, must be given to prayer, lay aside your cares, and fall to prayers: then you shall be rid of the disquietnesse of coveting, and the peace of God shall be your portion.

*Phil. 4*

*Phil. 4. 6, 7.* David finding the disease of covetousnesse, tooke the Physick of Prayer. *Psal. 119. 36.* So much sweetness as we gaine in God; so much victory over covetousnesse. Pray therefore more and more, and thou shalt covet lesse.

8. Turne covetousnesse another way, cover spiritual things: Imitate the covetous man, but in a contrary way.

*For Example.*

1. A covetous man sets a high rate on money: doe thou so on saving grace.

2. A covetous man looks not so much on what he hath, as what he wants: Doe thou looke to thy wants spirituall.

3. A covetous man wil break his sleepe, busie his head, and

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1 Cor. 14  
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moyle and toyle for gaine :  
doe thou doe so for grace.

Prov. 2. 4.

4. When a man laughs at  
the covetous niggard for his  
thread-bare coate, he com-  
forts himselte in his costers :  
when thou art scoffed at for  
thy plainenesse, comfort thy  
selte in thy graces.

5. The *covetous* man will  
not lose a good Market, or  
Faire : doe not thou lose a  
Sabbath, a Sermon, good  
conference.

6. The *covetous* man will  
lose no time : follow him, be  
ever reading, hearing, medi-  
tating when thy Calling will  
permit.

7. The *covetous* man delights  
to talke of his gaine : let us de-  
light to talke of godlinesse,  
which

which is gaine, the great  
gaine, the true gaine.

This is the way to cure  
covetousnesse, with Gods blef-  
sing on mans endeavour: 'Tis  
hard, not impossible; be-  
cause GOD is able to doe  
it.

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## Of Apostacy.

1. *What Apostacy is.*
2. *The Causes of it.*
3. *The greatnesse of it.*
4. *The prevention.*
5. *The recovery from it.*

### SECT. I.

**A**postacy is a leaving of  
 ones standing, a back-  
 sliding, a falling a-  
 way, a revolting, a rebel-  
 ling, more especially it's a  
 forsaking of Religion former-  
 ly professed : In the latter  
 D                      dayes

1 Tim. 4. 1



ἀποστήσαντες

Abierunt  
retro.

dayes 'tis prophesied, some shall *apostatize*: that is, Depart from the Faith; they shall be Apostates, they shall separate themselves, they shall cease, or give over. *John 6.66* Some of the Disciples went back, they were Apostates.

## SECT. 2.

*The Causes of Apostacy are these.*

Heb. 10. 8

1. **V**Nbeleefe, this maketh men to withdraw themselves: In such God taketh no pleasure, nor doth he approve them: 'Tis the unbelieving heart is an Apostate heart: To depart from the living God. *Heb. 3. 13.* In *John 6. 64* we read of some believing not, their end was Apostacy. *Ev. ver. 66*

A

A second cause of Apostacy, is the love of the World : when men over-affect the things which are earthly ; and under-value the things that are heavenly : This makes a man come on couragiously, to goe off cowardly : (a) and though hee inquire like a true Convert, *What shal I do:* (b) yet hee falls off like a base worldling, not minding to doe against his worldly profit. As unbeleefe makes men to depart from God, so the love of the world makes men forsake the society of the servants of God : For so St. Paul saith, 2 Tim. 4. 10. *Demas hath forsaken me, and embraced this present world.*

2.

(a) Mat. 8.  
19.(b) Math.  
19 & 6.

A third cause of Apostacy, is Hypocrisie ; a feigned con-

3.

vert prooves an unfeigned Apostate : A seeming profession, hath not a saving conclusion : Some seemed to follow Christ for his Doctrine, but it was for his loaves : *Iohn* 6. Their Apostacy appeared : *Iohn* 6.66. They never received the truth in love. 2.7 *hes*. 2.10. God gives over such, and they beleeve lyes : What these are, is shewed in the 3. *verse* foregoing : they are departers, they are Apostates : they went out from us, (saith *St. Iohn*) because they were not of us, 1. *Ioh*. 2.19. They never were found, they seemed to be what they were not, but are manifested to be what they are, Apostates, not found converts.

4. There are externall and

out

outward causes, when men are  
 tryed by mockings, *Heb. 11.*  
*36. In their temptations they fall*  
*away, Luke 8. 13.* They can-  
 not abide the tryall, because  
 they were never rooted in  
 Faith, in Love, and sin-  
 cerity.

A small tryall makes some  
 give over, saith a reverend Do-  
 ctor. An Hypocrite will give  
 over the duties pertain to e-  
 ternall life; to avoyd the name  
 of a Puritan; of a Professor;  
 they are the basest of souldi-  
 ers, that for scoffes forsake the  
 field, and lay downe their  
 weapons.

Doctor  
*Usher.*

## SECT. 3.

*The grievousnesse of this sinne.*

THE grievousnesse of this sinne appeares,

1. By their losse of Gods favour: What pleasure hath a Captaine in a revolting soldier? they forsooke God, and God forsakes them. *2. Chron. 15.2. If yee forsake him, he will forsake you,* saith the Prophet: the word signifies an utter forsaking.

2. By the scandall they bring on the wayes of God: as if there were no amiableness in religion, no sweetnesse in Christianity, no beauty in godlinesse, no pleasure in the waies of grace: nay further, they

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they bring, as much as they  
can, an evill opinion on God,  
as if he were not so good, so  
gracious, so bountifull, as hee  
is taken to bee: their Aposta-  
cy from him, is enough to dis-  
swade men from cleaving to  
him, resting on him, worship-  
ping, serving, loving him: nay,  
they disgrace the godly, as if  
they were fooles, as if they  
were unsound; therefore they  
are departed from them, they  
disgrace Gods ordinances, as  
if there were not that vigour,  
life, and efficacy in them, as  
men thinke there is: If the  
spies were shut out of *Canaan*,  
for bringing an evill report  
upon the Land, *Num. 13. 33.*  
*Numb. 14. 30.* then shall Apo-  
states be shut out of Heaven,  
for bringing an ill report on

God himselte, and his ordinar-  
ces, and his waies, and  
people.

3. The grievousnes of the sin  
doth further appeare by the  
infamy of those which turne  
Apostates : *Iudas* the traitor,  
*Iulian* the *Apostata* ; they  
were not named but with an  
adjunct to make them infam-  
ous : Infamy is a part of the  
portion of the grand Apostates  
of all, the Divells, called the  
*Angels*, that kept not their  
first estate, *Iude 6. verse*, their  
*Apostacy* is their eternall in-  
famy.

4. The greatnesse of the sin  
appeares by the consequence;  
either horror and anguish of  
conscience : as Church Histo-  
ries speake of one, who laid  
himselke downe before the  
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bitter  
on me  
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Congregation, and said in the bitterneſſe of his ſoule : *Tread on me unſavory ſalt* : And the Booke of Martyrs ſhewes the trouble of Conſcience of them, who had falne from the truth, or elſe they are given over to error ; as a wheele ever unſtable ; or elſe fall to Atheiſme, & manifeſt the ſame, by gaming, uncleaneneſſe, contempt of the godly, and ſo become, as the water once heat, now hard frozen : or as the white cloth burnt, which makes cole-black tinder.

S E C T. 4.

*The prevention of Apoſtacy.*

1. Sound knowledge prevents Apoſtacy : They  
D 5: that



that know God, wil trust in him.  
Psal. 9. 10. And such as trust  
in him, shall be as mount Zion,  
that cannot bee mooved, Psalme  
125. 1.

The way to bee kept from  
the error of the wicked, and  
forsaking our steadfastnesse, is  
to grow in grace, And in the  
knowledge of our Lord and Sa-  
viour Jesus Christ. 2. Peter  
3. 17. 18.

2. Humility prevents back-  
sliding, and Apostacy, where  
God is, they cannot revolt, But  
he is with the humble, and dwells  
with them, Isai. 57. 15. And  
humble professor was never  
knowne to fall away, it hee  
were humble indeed.

3. Love to the truth, makes  
men to persevere, love breeds  
delight, causes perseverance.

David

David loved Gods Law, *Psalme*  
*119.97. He delighted in the Law*  
*which hee loved, ver. 47. and*  
*cleaved to Gods Testimonies,*  
*ver. 41. If the want of love*  
*makes men fall away, 2. Thes.*  
*2.10. then the love of the*  
*truth doth make them stand*  
 *firme.*

4. A fourth meanesto pre-  
 vent Apostacy, is a holy jea-  
 lousie over our selves. A jea-  
 lousie is alwaies accompan-  
 yed with feare, and hee that  
 feares alwaies is blessed, *Prov.*  
*28.14. And a blessed man*  
*goes not backward, but for-*  
*ward: Hee walkes in the Law of*  
*the Lord, Psal. 119.1.*

5. A fift meanes, very po-  
 werful to prevent backe sli-  
 ding, is this, to practise what  
 we know: this is to build on  
 the

the Rocke, to heare and to doe: the floods may arise, the windes blow, the raine fall, but our estate is firme, *Matth 7. 25.* *Those that adde vertue to vertue, and grace to grace, and are doers of these things, shal never fall 2. Pet. 1. 5, 6, 7, 8, 9, 10.* The growing in grace, and yeelding sincere obedience, keeps us from the error of the wicked, and forsaking our steadfastnesse. *2. Peter 3. 17.*

6. A sixt meanes, is to take heede of Sathans methodes, least we yeeld to the motions of sinne, to grow weary of good duties, to neglect the meanes of grace, to harken to carnall counsell, to take liberty to the utmost linke, to plead for carnall liberty, to bee lesse in confessing sinnes, shorter in  
private

private prayer; so by degrees to grow unacquainted with God, lesse acquainted with the people of God, at last, to come to a dislike, from dislike, to a forsaking their society.

7. Lastly, we must pray for perseverance: Christ prayed for *Peter*, that his faith might not faile: let us pray for our selves, entreating the Lord to maintaine his owne cause in us, and keepe us by his power. *2. Pet. 1. 5.* And to accomplish his promise to us. *Jer. 32. 40.* *I will put my feare in their hearts, they shall never depart from me.*

SECT.

## S E C T. 5.

*How to bee recovered from  
Apostacy.*

**T**Here are some fall finally,  
and some fall dangerously:  
the latter may recover with  
these helps.

Revel. 2. 5

1. By serious consideration,  
to bethinke themselves from  
whence they are fallen: com-  
pare their present estate with  
their former: formerly they  
apprehended God as a father,  
now as a judge; before they  
had enlargement of heart, in  
holy duties: now nothing with  
them but deadnesse; comfort  
before, but trouble now: con-  
sider the dishonour brought  
to God, and griefe to their  
bre-

brethren, and perplexity to themselves by their backsliding: Let them consider the shame which now dogges them: What a torment will this be when sickness comes? let such a one consider when the Conscience shall be awaked, and flye in their faces, they will wish to stand in the Market-place to doe penance in a white sheete, to endure the greatest shame, so that they might have the peace of their Conscience: Consideration is the first step to recover themselves.

A second is Repentance renewed afresh. *Revel. 2. 5. Remember from whence thou art fallen, and repent.*

Repentance hath 4. things in it.

1. A sight of sinne.
2. A sorrow for sinne.
3. Confession.
4. Forsaking.

These foure must concurre:  
Now labour to see sinne in his  
native colour, as men see sinne  
in trouble of Conscience : as  
sinne appeares at our death, as  
sinne will appeare at the day  
of Judgement : to see sinne so,  
we may be amazed at it, to see  
sinne so, wee may be afraide  
of it : to see sinne so, will ex-  
ceedingly move us, and trou-  
ble us.

Then labour for sorrow, for  
godly sorrow, for a great  
measure of sorrow : If *Peter*  
wept bitterly, what neede  
hath this poore soule to imi-  
tate him? nay, if great sor-  
row may recover me, if my  
sorrow

sorrow may possibly prevent  
eternall sorrow, oh, I will  
fast and pray for sorrow: Oh,  
to forsake GOD, to forsake  
the wayes of GOD, to ex-  
communicate my selfe from  
the servants of God: Oh, what  
have I done! Oh that my  
head were water, and my eyes  
a fountain of teares! Oh, I had  
need to goe to some mercifull  
Preacher, or godly Christian  
to pray for me, and with me to  
breake mine heart, and to be-  
wayle my fearefull revolting.

To this adde confession, with  
an humble broken-hearted  
Confession from a dejected  
soule, saying, *Lord, I am not  
worthy to breath, much more  
unworthy am I to kneele before  
thee: I have dealt treacherous-  
ly with thee; I have forsaken my  
first*

In prayer.



first love, I am decayed in zeale  
 i feele my selfe declined: I have  
 fallen from thy Ordinances, and  
 people; I am pointed at for a  
 backslider; I have brought an  
 evill report on thy wayes; I have  
 grieved thy children, by depart-  
 ing from their society: I am  
 false in love with this present  
 world; I have dishonoured thee  
 and thy Truth exceedingly: I  
 have erred exceedingly, Satan  
 hath brought me by my backsi-  
 ding to a woefull condition. Sin  
 hath deceived me, I have lost  
 my sweetnesse in thy Ordina-  
 ces, my delight in thy Sabbath  
 and in thy children: The world  
 hath stolne away my heart: Oh  
 Lord, I am a lost man, without  
 thy exceeding great mercy: I  
 am wile oh Lord, I abhorre my  
 selfe: Oh pittie my soule, oh re-

cover

cover mee from this damnable  
condition: heale my backsliding,  
receive mee to mercy, renew a  
right spirit in mee for Jesus  
Christs sake.

Adde to all in the last place  
reformation: hee that confes-  
ses his finnes, and forsakes  
them, shall finde mercy: let  
a man endeavour to recover  
himselfe. A beast fallen, will  
endeavour to rise: 'tis for sal-  
vation, and who can strive  
too much to be saved?

Pro. 28. 13

3. As a man must consider  
and repent, so he must doe his  
first workes. *Revel. 2. 5.* And  
what were our first workes?  
but a diligent inquiry after  
God: a love to the Word  
preached, an earnest long-  
ing for the Sabbath, a delight  
in the company of the godly,  
private

private prayer, serious examining our selves, humbling our selves before *God*, thirsting for knowledge, striving against sin, groaning under the burthen of it. Now a man must afresh set on all these, and get his affections fired with courage and resolution, that he may goe on, recover himselfe againe : quiet himselfe as a Christian, recover his former consolations, rejoyce his brethren. And once againe being got to his former condition, hee would not be in his forlorne declining, bankrupt, dead condition againe for all the world : Now hee will get better grounds, better affections ; hee will cleave to Gods Ordinances, joyne afresh with Gods people,

ple, he will take heed of Sa-  
thans baits: he will be more  
jealous, hee will be carefull  
to practise, he will pray hear-  
tily for perseverance: and  
then it will appeare, though  
hee fell, yet the Lord hath  
restored him: Hee fell, but  
is risen againe: God hath glo-  
ry, his soule much comfort;  
his brethren rejoyce at his  
happy returning to them:  
now his portion shall be with  
them, hee shall share in their  
prayers, be edified by their  
conference, be esteemed as  
a brother: Let these things be  
laid to heart, and the Lord  
adde his blessing for Christ his  
sake. *Amen.*

Psal. 37.

24.

Mich. 7.8

Meditations




## Meditations for a *Widow.*

1. *Some taken from God.*
2. *Some from the Husband departed.*
3. *Some of her present condition.*
4. *Some from a second match.*

### SECTION I.

*Meditation from consideration  
of GOD.*

1.  E gave you to an Husband that was mortall, and being a Christian, you were married

ried in a spirituall bond to Christ, as well as in a matrimoniall bond to an earthly husband: your bond to your husband was for a time, your uniting to Christ is for ever: the interiour head is taken away, the superiour liveth for ever:<sup>a</sup> As *Elkanah* said to *Hannah* <sup>b</sup> *Am I not better than 10* sonnes: So Christ may say to the mourning widow, am I not better than tenne Husbands.

Hof. 2. 19.

<sup>a</sup> Rev. 10. 6.

<sup>b</sup> 1. Sa. 1. 8

2. Gods providence is such, that hee releeveth the fatherlesse and widow: Saith the vulgar *Latine* and *Tremellius*, He undertaketh or engageth himselfe: He doth underprop, or underfet, and support the Widow, hee establishes the borders of the Widow,

Pla. 146. 9

*Prov.*

*Prov. 15. 25.* He makes firme he appoints, he determines, or concludes, establishe, sets in order : What a comfort is this, that God doth undertake, engage himselfe for the Widow, doth support, establishe her borders? Faith to beleieve this, will doe abundance of good, and bring home strong consolation to the Widows heart.

3. He threatens such as shall trouble the Widow: *Exod. 22. 22, 23, 24.* Yee shall not trouble the Widow, or hurt: (f) Yee shall not afflict: (g) nay, 'tis a commanding, *Afflict yee not, vexee yee not, grieve not the Widow: it yee doe, my wrath shall be kindled. my wrath shall fume, (h) or his fury shall be enraged. (i)* God is so tender, and

(f) Non  
nocebitis.

(g) Ne af-  
fligitote.

(h) Indig-  
nabitur fu-  
ror meus.

(i) Accen-  
sa. Trem.

and chary of the Widow amongst others, that his wrath and fury arises against such as doe harme or wrong them: What a sweete comfort is this to those who have their husbands, and husbands taken from them, and doe trust in God?

4. Hee both commandeth, that the Widow bee remembered; as *Deut. 10. 18. and 24.*

9. Also he punisheth the evill doers, as for other horrible sins, so for vexing the widow. *Ezek. 22. 7. ver. 31.*

Take these 4. considerations from God altogether; hee is better than many Husbands; he undertakes for mee; he will be for me; hee will revenge my wrongs; hee gives commandment that I be not neglected,

E lected,



lected and forgotten : Surely  
these consolations of God shall  
not bee small unto mee. 1st  
15.11.

SECT. 2.

Considerations from the Husband  
band departed.

1. IT may bee you have not  
beene so thankfull for him  
as you should ; now God doth  
correct ingratitude ; or it may  
be you too much relyed on  
him : now God calls for your  
affections to be turned another  
way ; now hee would have  
your affections set on him  
selfe.

2. You knew when you  
were married , death would  
dissolve the Matrimonial  
bond

ond: ye knew not when, but  
ow know to your griefe: you  
ray, *thy will be done*, now  
arne to practice what you  
ray for: wee owe to God  
omission: *k* pay your debt,  
nd follow your Saviour in his  
reatest extremity: hee said  
or, my will, but thine bee  
one, *Matth. 26. 39.*

*k* Jam. 4.  
7.

3. His death must bee your  
ercise; God gives severall  
aces, severall conditions will  
ercise them.

*Paul* had learned in every  
ate: *m* that prooves hee had  
ene in severall estates, pro-  
erity calls for thankfulnessse,  
owlinesse, fruitfulness in good  
orkes: Adversity, for submis-  
on, patience, prayer, hope,  
c. The want of changes  
akes men Atheists: and not to

*m* Phil. 4  
11.

n Psal. 55.  
19.

o: cr. 48. 11  
Gustus  
Sapor.

p Am. 6. 1

q Zeph. 1.

12.

r Pro. 1. 22

feare God, <sup>n</sup> Moab settled on  
his lees, therefore his scent  
taste, or smack remained. <sup>o</sup> We  
know Iron that is not exerci-  
sed doth rust; standing water  
stinkes: *There is a wee to them  
at ease in Zion P: It makes them  
to be frozen, and tends to ruine  
unlesse they have gotten heavenly  
wisdome.*

4. The death of a bad husband  
is a freedome: if that husband  
were good, then it is not a destruction,  
but a delivery, an entrance  
of life of grace, an entrance  
into a life of glory: the soule  
hath a dissolution from the  
body, and from the world, but  
is united to God; with him  
the first things are passed  
away, now hee is blessed, dying  
in the Lord: he is taken away  
from the evill to come,

pea

peace is come, hee rests upon  
his bed, having walked before  
God: *f* You may mourne for *f* *Isai.* 57.  
your husband: wee have the *1, 2.*  
examples of *Abraham* mour-  
ning for *Sarah*: the *Israelites*  
for *Isaac* and *Ioseph*: *Mary*  
and *Martha* for *Lazarus*: death  
came into the worl d by sinne,  
and calls us to mourne: The  
godly are pillars of the earth,  
as *Lot* to *Sodome*, therefore  
mourne; you have lost a yoak-  
fellow, a comforter, a counsai-  
lor, a guide, therefore mourn,  
but not without hope; though  
we must have naturall affecti-  
ons<sup>u</sup>, yet we must not be as *13.*  
*Rabel*, who would not be com- *u Rom. 1.*  
forted: remember your owne *30.*  
mortality: you must goe to *w 2. Sam.*  
him; he shall not returne to *2. 23.*  
you: now cōsider whether, you

have beene thankful for him  
 or doated too much on him  
 learne submission; exercise the  
 graces your change calls for  
 get all the spirituall good you  
 can; by this losse, remember  
 his estate, so as you moderate  
 your affections in your sor-  
 row; then your thoughts of  
 your husband will be edifying  
 thoughts, and to some purpose  
 they will be right thoughts.

∞ Prov 12.  
 5.

### SECTION 3.

#### *Meditations of the wi- dowes duty.*

CONsider your present con-  
 dition : you are a wi-  
 dow, and your condition calls  
 you,

I. To

1. To be humble.
2. To bee given to prayer.
3. To trust in God.

1. To be humble; he widow is opposed to the proud, *Prov.* 15.25. There is great neede thee carry her selfe humble, in respect of G O D and Men.

In respect of God : for all those he undertakes for, or protects, or preserves, must be humble : *For he dwels with the humble<sup>a</sup> : hee reveales his secrets to them<sup>b</sup> : he teaches them his waies : he will save the humble<sup>c</sup> : but he abhors the proud<sup>d</sup> : They are abomination to him ; he knowes them a farre off<sup>e</sup> : God rebukes them<sup>f</sup> : Hee resists them<sup>g</sup> : He will destroy them<sup>h</sup> : If God will dwell with the humble, and teach them, and*

E 4.      save

1. Duty  
Humility.

- <sup>a</sup> Isai. 57. 15.
- <sup>b</sup> Psal. 25. 9.
- <sup>c</sup> Iob 23. 29.
- <sup>d</sup> Prov. 16. 5.
- <sup>e</sup> Psal. 138. 5.
- <sup>f</sup> Isai. 119. 21.
- <sup>g</sup> James 4. 4.
- <sup>h</sup> Prov. 15. 15.

lave them and abhorre the proud, and rebukes them, resisteth them, and destroies them: then if you will have God with you, and to be a guide, and husband to you, by all meanes get true humility.

*Quest.*

If you ask, how may I know I am proud?

*Ans.*

I answer: The proud have high conceites of themselves; the humble have low esteeme of themselves. 1. *Sam.* 25. 41. Let thy servant wash the feet of the servants of my Lord.

2. The proud cannot endure to be reprov'd, but the humble endure a reproofe, as *David* did *Nathans*. 2. *Sam.* 12.

3. The proud cannot endure another to be praised; the humble is not troubled at others praise, or preferment.

4. The

*Num.* 11.  
9.

4. The *proud* will have all the talke, the humble taketh a fit season.

Job 3. 4, 5, 6.

5. The *proud* are boasting, obstinate, and full of contradiction.

Pro. 15. 26.

The humble are lowly, yeelding, and pleasing in their speeches.

6. The *proud* walke in great matters, *Psalm* 131. 1. the humble keepe within their owne Limits and Bounds.

7. The *proud* have lofty looks, *Prov* 6. 17. the countenance of the humble is lowly and modest.

8. The *proud* often expresse their invisable pride, by their over-costly and garish attire: the humble apparell themselves with *shamefastnesse* and



modesty. 1. Tim. 2. 9.

2. Quest.

How may I bee cured of  
Pride?

Ans.

1. Get a sight of your misery by sinne. Revel. 3. 17. Miserable, blinde, and naked.

2. Avoyde idlenesse, and be diligent: 'tis labour humbles a man, Ecclesiastes 1. 13. Especially labour for heavenly wisdom.

3. Consider daily what God gives you, and what God forgives you.

4. Set Christ for a pattern before you: *Hee was Lowly and Meeke*, Matthew 11. 28. *Hee humbled himselfe*, Philipians 2.

5. Consider a proud person doth nothing well, that he is never accepted, never contented, that every one

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16. 18

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hates him: 'tis a most unprofitable sinne, and an uncomfortable sinne: a sin will, bring a man low. *Prov. 29. 23. And will bee his destruction, Prov. 16. 18.*

In respect of men, 'tis needful you labour for humility: For the proud have fewest friends, the lowly are most wise. *Proverbs 11. 2.* With the lowly is wisdom, and their wisdom and understanding will make them acceptable. *Prov. 13. 15.*

Secondly, a Widow should be given to much prayer: this is a property of a widow indeed. *1. Tim. 5. 5.*

*To provoke to this duty, take these motives.*

1. By Prayer shee shall have

2. Duty  
Prayer.

have evidence, that she hath Gods Spirit.

2. That she is a beleever

3. God hath stiled him selfe, to bee a God hearing *Prayers*.

4. The more shee *prayer* shee shall be the more able to *pray*.

5. The more *Prayer*, the more *Consolation*.

1. First, by *prayer* shee shall have evidence, she hath Gods Spirit : the Spirit of *Grace* is the Spirit of *Prayer*<sup>a</sup> : *Gal. 4*

<sup>a</sup> Zac. 12.  
10.

6. Where Gods Spirit is, he is a *praying* Spirit, those that pray aright have Gods Spirit.

2. Secondly, *prayer* is an evidence shee is a beleever. *Rom. 10. 14*. VVee call upon him in whom wee doe beleever when wee once beleeve, then

we

wee speake, as for God, so to  
God. : *Cor.* 4. 13. (a) we are  
sonnes by faith. (b) Faith e-  
vidences we are sonnes: Prayer  
evidences we have Faith.

Thirdly, shee should be gi-  
ven to prayer, because God  
hath stiled himselfe to bee a  
God hearing prayers [c.] If  
God did not heare, it were in  
vaine to pray : but hee doth  
heare; his eares are open to the  
cries of the righteous [d,] and  
heares them with a delight, for  
their prayers please him [e.]

Fourthly, the more shee  
prayer, the more shee shall be  
able to pray : use makes per-  
fectnesse : use legges, and have  
legges: custome brings to a se-  
cond nature : often exercise  
brings to a readinesse : The  
more wee exercise prayer,  
the

(a) Doctor  
George on  
Ial. 116.  
(b) Iohn 1  
12.

[c] *Psa.* 65  
3.

[d] *Psa.* 34  
15.

[e] *Prov.*  
15.8.

(f) Heb. 4  
16.

(g) Iob 22  
21. 26.

the lesse wee sinne ; the more  
wee are bold to goe to the  
Throne of Grace : (f) the  
more we pray , the more we  
are acquainted with God. (g)  
Exercise in prayer made *Da-  
vid* so eloquent, so excel-  
lent : The practitioners in this  
duty doe dispatch it, and with  
a holy delight goe through it,  
whiles others that neglect it,  
are a disposing and fitting their  
hearts to goe about it.

Fiftly, the more prayer, the  
more consolation : the more  
evidence of Gods Spirit , the  
more comfort ; Prayer evi-  
dences Gods Spirit, therefore  
the more comfort. He that is  
Gods Childe , hath found  
ground of comfort : but pray-  
er evidences we are children,  
therefore we cry, *Abba*, *Fa-*

*ther.*

ther. (h) *God is the fountaine of Comfort :* (i) *By Prayer wee do draw neere to him :* (k) here-fore the more prayer, the more comfort : Thus to call upon the God of our joy and gladnesse, (l) is a compendious way to have more comfort and consolation in the act of Prayer. (m)

A third thing the Widowes condition calls for, is to trust in God. (n)

To urge to this confidence in God :

1. God gives himselfe such names and titles as call for our confidence.

2. He commands us to trust in him.

3. There are great priviledges belonging to them who doe trust in him.

First,

(h) Gal. 4.

6.

Rom. 8. 15

(i) 2 Cor. 1

3.

(k) James

4. 8.

(l) Psa. 43

1.

(m) Phil. 1

4.

3. Duty,

Confidēce

in God.

(n) 1 Tim.

5. 5.

First, God gives himselfe such names in Scripture, as call for our confidence. Some trust in Kings and Princes, they need to be called backe from trusting in them: (o) God is a great King, (p) therefore trust in him. Some trust in Rocks, (q) the Lord is a Rock, (r) therefore trust in him. Some trust in shields, (s) the Lord is a shield for defence, (t) therefore trust in him: Some trust in Towers, (u) the Lord is a Tower, (w) therefore trust in him: whatsoever wee trust in, God hath revealed himselfe to bee the same to us, and better than the same; therefore hee calls for our confidence.

Secondly, he commands us to trust in (x) the Commandments

(o) *Ps.* 146  
3.

(p) *Malac*  
1. 14.

(q) *Isai.* 3  
16.

*Jer.* 4. 29.

(r) *Psa.* 18  
2.

(s) *Psa.* 18

(t) *Psa.* 92  
15.

(u) *1 Sam.*

17. 45.

(w) *Psa.* 3.  
3.

*Judg.* 9. 51

*Pro.* 28. 10

(x) *Psa.* 3

3.

*Psal.* 62. 8

*Prov* 3. 5.

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much with an honest heart:  
Some we should apply our hearts to  
obey, and make him our con-  
fidence, our refuge, our rock,  
our tower, our shield, and  
fly to him in all our needs and  
dangers : The *Lord* knowes,  
with a knowledge of appro-  
bation, all those that trust in  
him. (y)

(y) *Psa.* 84  
12.

Thirdly, there are great pri-  
viledges belonging to those  
that trust in him.

1. They are blessed , and  
'tis a great priviledge to be  
blessed. To be blessed, is  
to be happy, to have good  
successe, to have felicity, to  
prosper, to have it goe well  
with us : all these priviledges  
belong to them that trust in  
God.

2. A



(b) Ps. 125  
1.

(c) Pro. 10  
25.

(d) Jer. 32  
40.

(e) Psa. 37  
39. 40.

2. A second priviledge of them that trust in God, is stability: (b) those that trust in the *Lord* shall be as Mount *Zion*, that cannot be mooved. *Sathan* may trouble them, the world hate them, their sinnes amaze them: but Gods love is immutable, their estate is as an everlasting foundation (c.) *Adam* in Paradise came short of them in two respects: one, he had no Mediator: the other, he had no promise of perseverance, as now Gods people have (d.)

3. A third priviledge of them that trust in God, besides blessednesse and stability, is safety in time of trouble (e.) God will save them from enemies, from dangers: God he is as the Hen, those that trust

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in him, are as the Chickens, saved under the wings of his providence (f:) Therefore when there is none to say of all our friends, Let the Widows trust in thee (g,) then let them say, *In the Lord is our confidence, in him is my happiness, my stability, my safety for ever.*

(f) *Pla. 9.*  
4.

(g) *Jer. 49*  
1, 11.

How may I know I doe trust in God?

*Quest.*

1. If you run to him in the first place, in danger, in sickness: first you have recourse to God, then to the Physitian: In trouble about your estate, first he seekes to God, then to the Lawyer: If you have ten friends, and are used in every trouble to runne to one first, 'tis him you trust most.

*Answ. 1.*

2. If

2. If you trust in God, you doe quiet your selfe in him, *Psalme 37.5.* you rowle your selfe on him, you cast your selfe on him, so are quieted in minde, putting your repose on him: As when you take water, you trust your selfe in the Boate on the waters, though they be deepe, being confident it will beare you: so Chickens are quieted, being under the wing; and Conies are safe and quiet, being in the Burrow: Where there is no confidence, there is no rest, or quiet, but feare and perturbation, and distemper of heart.

Where confidence is in the heart, 'tis not a one, but as a Lady, hath her attendants: Those which doe trust in the

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the Lord, doe pray [*i*,] those  
that trust in the Lord, doe  
good [*k*.:] where is confi-  
dence, there is consci-  
ence also: where there is no  
confidence, there is no obe-  
dience.

(i) Psa. 22.

4. 5.

(k) Psa. 37

3.

4. That we trust in, is often  
in our minds : As those that  
trust in Horses, in Castles,  
the thought of them comes  
often in his heart : As those  
that trust in Riches, are of-  
ten plodding, musing, con-  
triving how to settle their e-  
states, and secure themselves:  
Those that trust in Friends,  
are often thinking of their a-  
bilities, what they can doe,  
of their relations to them:  
they are Uncles, or Kins-  
men, or Brothers : They  
thinke of their promises, if any  
hath

hath beene made : so those that trust in God, doe often thinke on him, of his ability, of their relation to him, they are his children, his sheepe, his inheritance : they thinke of his promises, of his faithfulnessesse to performe. Where there are no settled thoughts of God, there is no confidence : those that doe not minde him, doe not depend upon him.

5. Where is confidence and trust, it doth enlarge the heart with joy (*l*,) as feare, griefe, sorrow, distrust shrinks up the heart : our heart doth rejoyce in him (*m*,) because we trusted in his holy name : How glad is the Chickin of the wings of the Hen ? How glad are Coneys of the burrow ?

(*l*) Psa. 33

20.

Psa. 33. 21

(*m*) *Lætatur.*

A joy with outward signes.

So the word signifies.

How glad is the Child  
of his Father, the Soldier of  
his shield? no joy, no con-  
fidence; much confidence  
brings much joy, and glad-  
nesse with it.

6. When wee have trust in  
God, wee doe out-face Sa-  
than, and all enemies: Confi-  
dence causes boasting, chal-  
lenging; as when in the wars  
men have strong Forts and  
Bulwarks, they defie the e-  
nemy, and challenge them.

(n) In God I trust: (o) Or  
thus, to GOD I betake my  
selfe: how say yee? (p) after  
what manner (r) Say yee  
to my Soule, Flye to your  
Mountaine as a Bird? hee  
checks and control es them,  
because hee rep ses himselfe  
in God: So *Paul* being confi-  
dent

(n) *Psalm 11.*

(o) *Recipio*

(p) *yo-  
modo?*

(r) *a quo  
modo.*

[f] Rom. 8  
33.

[t] Psa. 20  
7.

[u] 2 Cro.  
13. 12.

[w] Gen.  
32. 18.

dent in God, hee makes  
challenge, [f] *Who shall lay  
any thing to the charge of God  
elect?* So David slights them  
that trust in Chariots and hor-  
ses, [t] and saith, *They are  
fallen* : but speaking of them  
that trust in God, hee speaks  
glorying ; but they *are risen  
we stand upright*. So Heb. 13.  
7. The Lord is my helper, so  
he concludes, *I will not feare  
what man can doe* : Thus con-  
fidence, where it is, enlivenes  
the heart, makes us bold and  
courageous[u.]

7. Where confidence and  
trust is in God, there is a care-  
full observing and using of  
meanes. *Jacob* put his trust in  
God, yet he used meanes to  
pacifie his brother *Esau* : Hee  
sent Presents, [w] and bowed  
seven

akes heavens unto him<sup>x</sup>; Paul  
all had the promise of the lives  
of all in the ship, yet he used  
meanes, hee would not let the  
mariners goe, he caused them  
to swimme on boards, and  
pieces of the ship to the saving  
of their lives: those that doe  
right meanes, argue they  
have not confidence, but pre-  
sumption.

x Gen. 33.  
3.

y A&. 27.  
44.

Now of the fourth, and  
last part in the widows choice,  
concerning the second match,  
third match, or her next  
such as she is a widow.

That h formerly beene said  
in an ancient Divine, they that  
are not wise in their choyce,  
sell seale to their owne sor-  
rowes: Choyce presupposes  
wisdom in the party, and va-  
riety in the object: if there  
were



were but one, there were  
choyce: to chuse one  
many, or to be chosen  
by one of many, this requireth  
wisdom: there is bad & good  
there is good and better, if  
were equal, we might  
and chuse: wee make choyce  
either by reason or by the  
ces; hence the wise Hea  
chose a life contemplative,  
fore a life sensuall, and  
vertues before all riches,  
son and appetite doe str  
in naturall men, and they  
a stand, which to follow  
son sometimes gets the  
hand, sometimes sence  
masters them.

We make choyce, com  
ly of sensible things, by  
sences, by the eye, or ear,  
tooth, or smell.

¶ We chuse sometimes alone, sometimes we take coun-  
saile and advice, sometimes a-  
nother chuses for us, and wee  
follow, taking a liking our  
selves, to them another poin-  
ted out; sometimes we chuse  
our selves, and to make all  
the more sure, we take advice  
of others, whose judgements  
we thinke to be sound; some-  
times we take counsell, laying  
things even in the ballance,  
so give way to the strength of  
reason, to turn any way, back-  
ward, or forward: sometimes in  
our choyse we take counsel of  
friends, holding the conclusi-  
on in our minds, let them say  
what they will: this is rather  
to shew what wee have done,  
than to be advised what to do:  
some chuse hastily, and sud-  
denly

denly mislike their choyce  
some chuse without prayer  
and so live without piety  
some chuse without counsell  
and conclude without com  
fort.

To chuse all by the eare  
uncertaine ; reports may de  
ceive us : to chuse all by the  
eye , may match with a vain  
person, though comely, having  
not heard of the conversation  
In this choyse use one sense  
as well as another ; let affe  
ctions so stir, that judgement may  
beare rule : Those chuse best  
that have a quiet calme spirit  
the cleere waters being still  
we looke downe to the bot  
tome, and espy things as they  
are : To give some rules it is  
task too hard, I shall but glance  
at it, and give a glimpse.

1. First looke to the Religion.

2. Secondly, to his disposition.

3. To his constitution.

4. To his Age.

5. To his speech.

6. To his delights.

7. To his company.

8. To his estate.

First, looke to Religion; 'tis supposed, this widow is religious her selfe, this is compiled for the religious : religion is a bond, it tyes a man to God; and he that is faithfull to God, 'tis likely hee will be faithfull to his wife : If she were to dwell in a sumptuous house, which had all necessaries, but yet it wanted windowes, shee could have no sound content : so to

match for all outward endowments, yet to want true religion; she may get a match; but can never have satisfaction nor true solid comfort: Look therefore to Religion in the first place; get one to draw you forward, not pull you backward; one will be an encouragement, not a clogge; if you bee in health, such a one will double your comfort: if you be sicke, his prayers will solace you, his conference support you: such a man his conscience will cause him to love you, his wisdom will beare with you, his example provoke you.

*Secondly, looke to his disposition.*

What waies he takes, what

ndowne his minde; marke his inclina-  
 religion, all natures agree not:  
 ; but a man may be good, and yet  
 not fit; fire and water agree  
 Look not, some dispositions are but  
 in the oppositions, they cannot concur  
 draw together, they will not agree  
 together: if such doe match,  
 an en being both descreet, they may  
 ge; make a shift to live civilly, and  
 a one keepe in a compulsory union,  
 rt: as that which must be, there is  
 s will no remedy, but here wants a  
 rene sweetnesse of dispositions, a  
 n his voluntary Conjunction of  
 im to minde, like-mindednesse that  
 e will breeds delight; Conjunction  
 mple of affections, is the Matrimo-  
 niall musicke.

*Thirdly, the Constitution.*

what he  
 'Tis true a Deformitie is

covered sometimes with a golden dowry; & riches match some which are unfit for matrimonial estate: sometimes the posterity feeble the smart of it: there may bee an infirmitie of a lesse nature, then a grosse deformity; by some personall infirmity: though it be not downe-right unlawful yet it is inexpedient and unequal, to match where stature differs in the extreames, or the one in full strength, to match with the other in some lingering weaknesse and infirmity.

*Fourthly, the Age.*

When the difference of yeares doth once come to scores, lust and covetousnesse makes

makes the match oftentimes;  
both have wrong ends, and  
each loves themselves in the  
yoke-fellow; the spirit of  
jealousie often haunts the el-  
der: the younger hath an un-  
cleane divell tempts him to  
strange flesh: he that is young,  
or she that is young and marri-  
ed one is aged, shew they had  
great need of wit more then a  
marriage: if a man doe this, he  
gets an old mistresse to cōmand  
him, and hee must bee like a  
Stage-player, live artificiall to  
procure his peace: the bonds  
of matrimony are really asked  
for such they have the dispo-  
sition of them in bonds, being  
weary and still desiring a re-  
lease.

*Fifthly the speech.*

E s

The



*a* Iob. 32.  
4, 5, 6

The speech is a lively demonstration of the minde, and will evidence a man to be holy or prophane, wise, or foolish: A man shall best be discerned by his observing time to speake<sup>a</sup>; by his speech when hee is angry or merry when hee is praised or dispraised: let him be observed in severall companies, and occasions, his tongue will give Image of his minde, and make him knowne.

*Sixtly, his delights:*

Which will give you a further insight into him, that man is hee delights in: every man hath some delight, some in wealth, some in pleasures, some in gaming; 'tis not

ely de much what a man doth, as that  
de, and he doth it with alacrity: as  
be ho the fish doth delight in the wa-  
or foo er, the bird in the Aire, so a  
ee, di good man delights in good-  
g tim esse, in good exercises, in  
peech good company, he is in his ele-  
merry ment in the practise of Piety:  
or di when he that wants an inward  
serve principle comes off heavily  
nd oc to good duties, but hath  
give life and activity in earthly  
d mak things.

*Seventhly, Company;*

VWhich shewes what a man  
is; not the company a man  
that keeps, when hee goes a woo-  
e every ing, then he may for his owne  
some ends, get such to goe with hi-  
asures as hee affects and sues for; and  
not for his company are but as Oares  
much to

to row him forward, or as  
stilts or crouches to goe by

The selected company for-  
merly a man kept and loved  
shew what he was himselfe  
we love our likes, and shun our  
contraries <sup>b</sup>: the righteous is  
abomination to the wicked  
and the wicked is abominati-  
on to the just: Heretiques  
swarme together; fashion-  
mongers keep together they  
come, <sup>c</sup> and assemble together  
so doe Gamsters, so do Drun-  
kards, and Seoffers <sup>d</sup>: like will  
to like, birds of a feather doe  
all flocke together.

Eighthly, the last and least  
is the *estate*; yet if this bee not  
thought on, you shall bee call'd  
by a jury of earth-wormes, not  
not against wisdom, but  
very agreeable thereunto

<sup>b</sup> Prov. 29.  
27.

<sup>c</sup> Jer. 9. 17.

<sup>d</sup> Psal. 35.  
15. 16.

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that one or both have so much wealth to set up that Trade, or Calling they meane to live by: If one have all, the other none, if Grace doth not prevent, there will be some high carriage on that side brought the wealth: yet sometime the man hath trade, the woman hath portion; and he can doe as well by his Trade, as shee with her estate, let her use it at the worst, for 8. in the hundred: But if neither party have any estate, tis said, *two nothings make a begger, and want breeds discontent.* The birds have their nests, and it were good to have some meanes: Then marry, because the Lord who can doe all without meanes, yet most commonly uses meanes, & ties us to the use of meanes, both for salvation and preservation.

Of



## Of Hatred.

1. *The description of it.*
2. *The distinctions of it: In persons, things, causes, degrees.*
3. *Of Gods hating.*
4. *Applications.*
5. *Questions resolved.*

### SECT. I.

*What (Hatred) it is.*

**H**ATRED is a disliking, detesting, and avoiding things contrary to us: to our nature, liking, welfare.

*Hatred.*

*Hatred* is of things contrary to us: as God hates sinne being contrary

to { 1. his Nature.  
2. his Law.  
3. his Honour.

Man hates darknesse, contrary to sight; and stripes, and torments, and death, and sicknesse, contrary to our being, or wel-being: So then *hatred* is a disliking, a desire of separation, a detesting, a flying of that wee apprehend to be against us and our good.

SECT. 2.

*The distinctions of Hatred in persons.*

IN GOD 'tis most pure and holy: what he doth, is good; his Will is the Rule of Righteous-

teoulnesse: There is nothing in him, or that proceeds from him, but that is most righteous, holy, and good.

*Hatred* in man is, in the regenerate a lawfull affection: *Psalm* 97. 11. *Yee that love the Lord, hate evill.* In the unregenerate 'tis a devillish passion: they doe nothing well, therefore cannot hate well.

*Seet. 2.*

Againe, there is a *hatred* causelesse: as some hate Cheese, some hate some fruits which in themselves are lovely: but the Contrariety and hatred is from some occult quality in nature: this is in vegetables, in beasts, and fowles, and fishes: as betweene the Vine and the Colewort, betweene the Ser-

pent

pent and Spider, &c. So men  
of accursed natures, hate God:  
*Rom. 1.* Hate *Light*: *Iohn 3.* hate  
good men: *Psal. 34.* Hate  
goodnesse without just cause,  
as *Cain* hated *Abel*.

There is a diverse cause  
which makes men hate: As  
*Iosephs* brethren hated him,  
because they thought his Fa-  
thers love would be removed  
from them to him. So *Ahab*  
hated *Michaia*, because he  
reproved him: So the Dove  
hates the Hawke, and the  
Lambe the Wolfe, because  
they know them to be their e-  
nemies, and come to devoure.

There is a hatred of enmi- *Seet. 3.*  
ty, when we hate the evill, and  
the party, wishing him punish-  
ment, or death: so men may  
hate Superiors punishing: And  
there



there is an hatred of abomination, when wee loving our selves, or others, hate those evils of sinne or punishment that may be hurtfull to us, or them.

Sect. 4.

As there is a distinction in persons and causes, so in things: as

1. Envy and hatred differ in the kind: hatred is in a kind in other creatures: Envy is onely humane.

2. Envy arises from some good befalling to our enemy: Hatred from some ill befalling to us.

3. We hate Toads and Serpents: but envy not beasts for strength, swiftnesse, or beauty; onely we envy men.

4. Some *hatred* is lawfull but no *envy* is lawfull.

So there is a difference between *hatred* and *anger*:

1. *Hatred* reaches to many, but *anger* to few most usually.

2. *Anger*, the older it grows, the weaker it is : but *hatred*, the older it grows, the stronger it is.

3. The angry man would have the party hee is angry with, to know he is angry : but he that hates, conceales his hatred oftentimes.

4. *Anger* ceases, if wee see misery with submission : But *hatred* is often cruell, and brutish, and unsatisfied, unlesse it see the ruine of the party.

5. *Anger* is more painefull for the present, because of vehemency : but *hatred* is more quiet, yet doth watch an opportunity.

There

Sect. 5.

There is a distinction of degrees: there is dislike, hatred and abhorring: dislike breeds hatred, and hatred grows to an abhorring to a death hate.

SECT. 3.  
Of Gods hating.

1. Why he hates.
2. Whom he hates.
3. What he hates.

First why he hates.

*Wilson.* God is a free Lord, and loves whom he will, and not to love in his eternall Counsell is hatred, not fore-seene sinne: but his Will is the proper cause. *Romans 9. 13. Esau have I hated:* The deniall of his love, sinne is not the cause: the Decree of punishment hath

of death respect to the fore-sight  
of sinne.

Secondly, whom he hates.

1. Those hee elected not:  
not to love, is to hate in his  
Decree.

2. Hee hates them that love  
sinne. *Psal. 11.5.*

3. He hates lyars. *Psal. 5.6.*

4. He hates the proud. *Pro-  
verbs 16.5.*

5. Those that deale hypo-  
critically: *Isai. 1. My soule  
hates your new Moones.*

6. Those which deale false-  
ly under a pretence to give to  
God: *Isai. 61.8. I hate robbery  
for burnt offering.*

Thirdly, what God hates.

1. He hates iniquity. *Psalme  
45.*

2. He hates the prayers of the  
wicked. *Pro. 15.*

3. He

3. He hates Idolatry. *Psalms* 78. 59.

4. Hee hates false weights. *Prov.* 11. 1.

5. Hee hates the perverting of order in a parrell. *Deuteronomy* 22. 5.

#### SECT. 4.

#### Application.

1. **T**His shewes the misery of Reprobates, the hatred of God is their portion wheresoever they are, whatsoever they doe, whatsoever they have, they are accursed.

2. This should stirre us up to doe the best we can to work our affections to hate sin, and abhorre it.

1. Because 'tis that disto

new

y. P/alours GOD. Rom. 2. 23.

2. It is painerfull and grie-  
vous. Rom. 7. 24.

3. It separates betweene  
God and us. Isai. 59. 2.

4. It makes us captives. Isai.  
61. 1.

5. Sinnes are our debts. Mat.  
6. 12.

6. They are our burthens.  
Psalme 40. 12.

7. They pollute us. 2 Cor. 7. 1

8. They wound us. Psalme  
41. 4.

And we should manifest our  
hatred.

1. By being censorious of  
sinne.

2. To ihun the places where  
is committed.

3. By contending with it,  
seeking a divorce.

4. By seeking the destruc-  
tion of it.

5. By

5. By rejoycing in the rise and decay of it.

6. By being irreconcilable with it.

### SECTION 5.

#### Questions resolved.

*Quest. 1.*

*Answer.*

**W**hy doe wicked men hate God?

1. Hee curbs them by his Law.

2. He is contrary to their Nature.

3. They looke on him as

*Quest. 2.*

*Answer.*

Judge that will punish them.

Why doe the wicked hate the godly?

1. God hath put an enmity betweene them.

2. They

2. They serve severall

Lords.

3. They have severall dispositions.

4. The godly by vertue get the credit from them; the difference of workes breeds hatred, as in *Cain* and *Abel*.

5. They are provoked by the Divell to hate them.

What persons are hated among men in the world ?

*Quest. 3.*

1. Those which are pernicious where they are be- trusted.

*Ans.*

2. Those proove *Asses* from that they pro- fessed.

3. Those which are bu- bies, and Tale-carriers.

4. Those which doe live

G

5. Those



5. Those which make no conscience to pay their debts.

6. Those which for private gain do spoile the Common wealth.

7. Those which bring innovations in religion.

8. Those which live basely, having great meanes.

9. Those which oppress the Poore, and vex the VVidow and Fatherlesse.

10. Those which take base courses to enrich themselves.

*Quest. 4.* How may we get our affections more vehement against sinne?

*Answer.* 1. Study the nature of sinne, then the danger and filthiness of it.

2. Look

2. Looke on it in the  
ends, in the end and con-  
clusion.

3. The more we love God,  
the more we hate evill, and ab-  
horre it.

4. Humble confession of our  
sins, with aggravation encrea-  
ses hatred.

5. Substract from the ha-  
tred of poverty, of affliction  
and death, and adde to the ha-  
tred of sinne.

*How farre may we hate wicked* *Quest. 5.*

1. Wee must hate their sins, *Answer.*  
not their persons.

2. Hate them as they are  
Gods enemies, not as they are  
our enemies.

3. Our hatred must be with  
hope of their conversion ;

not with despaire.

4. Wee must hate them as they dishonour God, and would pollute us, but not with a seeking their destruction.

5. So hate them as to pray for them, not plot against them *that are evill men amongst us.*

1. 2. 3. 4. 5. 6. 7.

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# Of Curiosity.

1. *What curiosity is.*
2. *The kindes of curiosity.*
3. *The causes of it.*
4. *The effects of it.*
5. *The companions and  
concomitants.*
6. *The cure and remedy.*
7. *Cautions.*

## SECTION. I.

### *What Curiosity is.*

**T**O be curious, is to be too  
much *A Curate*, to take  
too much thought, or to bee

too busie : Curiosity is both Internall, as to bee over-carefull in searching; & external, as to be over neat and curious in businesse, in our apparrell, in our houses, at our tables, or otherwise : Sometimes it is taken in the good part ( as *Curiosus* is *exquirendo* ) to be diligent and painefull in study, but when 'tis with too much affectation, then it comes to be *putide*, or an ill favour : to speake more fully, Curiosity is *Anxiam diligentiam adhibere* ; to use a vexing diligence, to bee too nice, and exceede moderation; to strive to be, as it were, in print ; with too much thought within, and too much trimming without.

S e c

SECT. 2.

*The kinds of curiosity.*

1. **T**Here is an improper curiosity; as when men call circumspect walking, care, and conscience Curiosity.

2. There is a Curiosity in speculation, when men are too accurate, and searching into hidden things; whether in Metaphysiques, or Antiquities, or Divinity; as what God did before he made the world; what became of *Moses* body, and of *Lazarus* his Soule, being dead foure dayes; of the degrees of Angels: Some in Astronomy search the signes of the starres, and calculate by mans birth under such a

Planet; and question, if the blacke in the moone, be not another terrestriall Globe: Others think to get the Philosophers stone, and are so busie in their perpetuall fire and mixture of metal's, that they melt all their Mony, and have nothing left them but Curiosity to live upon.

3. There is a Curiosity in conversation; in words, in haire, in cloathes, in household-stuffe, in workmanship and Art: that is evill.

### SECTION 3.

#### *The causes of Curiosity.*

1. **T**He prime fundamentall cause, is our natural corruption:

ruption : our grandmother Eve fell sicke of *Curiosity*, and her disease is hereditary ; her Curiosity made her desire to see, to taste ; and to get knowledge : she desired to see, there was the concupiscence of the eye : to taste, there was the concupiscence of the flesh : she desired to know, there was the pride of life : we naturally follow her steps.

2. A second cause of Curiosity, is selfe-love : wee loving our selves corruptly : will give contentment to our selves corruptly, and so will please ourselves, though in vanity, folly, and Curiosity.

3. A third cause, is abundance of riches in a low estate ; we thinke of things *Aptè & convenienter*, fit and conveni-

G S ent,



ent: if wee be pinch't, wee are glad of necessities, but if wealth increase, then wee entertaine with our riches superfluous thoughts, and fall to Curiosity, and under the name of ornaments and things fitting our estates, we exceede our estates, forget our profession, breake our vow in Baptisme, dull our devotion, grieve the strong Christian, and offend the weake ones, to doe service to our new Master Curiosity.

4. A fourth cause, is the example of others: when we see others pranckt, and puffed, and dressed, their houses and Tables furnisht; then we presently fall to imitation; then our bodies must bee like a picture in a frame, not a haire awry,

our

our children must be drest, as if they were to goe presently, and sit in the Lord Maiors Pageant, then our houses must be rubd, and pictures hanged like *Bartholmew Faire*: our plate changed, because 'tis old fashion: our Lawns now must be altered to Tiffiny, the ruffe more lengths; instead of cloth wee weare stufes, in stead of stufes filkes: a little Gold sets us out; at last, all gold if wee can: others do so, and why not we? our deserts are as good as theirs, our trade as profitable, our revenues as large: Tush, doe you thinke we will bee no bodye we like not this crinkling, and mopishness, wee have a long time strooke saile, examples are powerfull, wee have a world of experience herein.

SECT.

## S E C T. 4.

*The effects of Curiosity.*

1. **O**Ne effect is beggery, when men soare aloft, and goe to the utmost linke in Curiosity, in Diet, household stuffe, apparrell, it may bee, a Countrey house, under the service also of Curiosity: then the trade growing worse, or debtors breake, or childrens portions are paid out, or some suits in Law; or some theevish servants, makes a hole in the estate: that which moderation and frugality should have saved, Curiosity hath spent; yet still the head is held up, and former curiosity is maintained;

debts.

Debts are called for, Bills come home, at last the Sergeant finds the beggerly brave one: then comes a composition, or an *Ireland*-voyage, or to *St. Christophers* for Tobacco, or to the Countrey to the plaine friends, or to the Compter, or Ludgate: so here is one effect of *Curiosity*, and a bitter one.

1. Another effect is contempt; for the curious person is beloved of none, none doe applaud him: but some for flattery, other for gaine, they have their private ends in all the respect they shew, and regard him not for any worth is in himselfe: and if hee once come on the stage with disgrace, his friends are as snow in hot weather, either mol-

ten

ten to another condition, or hid invisible in some snout-pit : Contempt follows the curious person, as the effects doe the cause.

A third effect is vexation : the *curious* are never quiet. It is a proverbiall Speech, *Hee is alwayes tortured* : Either the Tayler, or Sempster, or Shoo-maker displeases him : the garment is too wide, or too little ; or he dislikes the shape, or colour ; it must goe backe, and lie a day or two by the Tayler, and then returne againe, then the conceit hath mended it : Sometimes hee changes the Tayler, the Starcher, the Shoo-maker, like a sicke man hee turnes from one side to another : Sometimes hee throws the Hat on the

on, on the ground, teares the Ruffe,  
snow or stamps upon it, pulls out the  
the curling out of the Cloake, 'tis  
its doo too sad, too ancient, it wants  
lustre and beauty. The Loo-  
ation king-glass is in great request,  
iet. the lac't Ruffe, the fringe-  
Her Ruffe, the Calves tongue-  
er the band must all be tryed, which  
Shoo makes him looke with the  
: the most stately countenance:  
or too The stocking must be smooth  
shape as cloth on the tenter, or ruf-  
acked with folds like waves, ei-  
y the ther downe toward the ankle,  
ne or up towards the knees: the  
t hath shooe must bee sometimes so  
hee neate, that he can scarce goe;  
Star- sometimes finely cut, some-  
like times raced, the heeles by all  
from meanes Polony, yea, some-  
me times so extreame narrow,  
t on and picked, that he must have  
che a paire

a paire of Golothes, or a supporter, or else is like to fall.

*Curiosity* will have a high crowne, narrow brim'd Hat, or in the extreame, a low crowne, broad brim'd Hat, and a wheele-band, a hand-band, an embroidered band, Jewel-band, a haire-band, Jet-band, a Snake-bone-band, in a discontent no band at all. To consider the variety of Belts, Girdles, Points, swords, Riding-coats, and the like, requires a volume of his vexations.

#### SECT. 5.

#### *The Companions of Curiosity.*

**A**Mong the rest these three following.

1. Covetousnesse.

2. For-

2. Forgetfulness.

3. Unthankfulness.

1. Covetousness accompanies *Curiosity*: this vice will not be maintained without charge, nor laid away with ease.

Now the braines begin to worke, how to bring all about, and hold up the head stately: then comes Covetousness, and it teaches to racke the Rents, to abate the workemen, to keepe a miserable table, and Diet, unlesse strangers be there; to looke to the Candles ends, and small matters now, for many littles make a mickle.

Covetousness will teach more policy in Trade, and how to equivocate in buying, and selling: it hath an Art to open



open the window, to let enjoy  
light : It will teach a man are so  
to sell falsifie wares, and to find compe  
fault with retainers to get ful  
house, when gaine comes both  
in by them : then their infirmities :  
infirmities must be weighed, num  
bred, and aggravated, and then  
expelled as unworthy of them,  
and all because this is the way A d  
to save charges, and preferre  
*Curiosity* : this is the first com  
panion, Covetousnesse.

A second follows, which they  
Forgetfulnesse : Some are *Manne*  
*curious* for themselves, and their  
they forget God ; so *curious*  
for the shell, that they forget the  
the kernell ; they forget to think  
originall, they forget the h  
end, their great Accomplish  
they forget holy Doctrines of th  
taught them, holy Doctrines  
enjoy

to let them enjoy them: their mindes  
are so intentive to bee in  
the pompe, in print, that for-  
getfulnesse of better things  
both necessarily accompany  
them: they have this Compa-  
ny when other company  
shames them, or derides  
them, or pitties them.

A third Companion of *cu-  
riosity* is Unthankfulnesse:  
when the *Israelites* grew *curi-  
ous*, and would have *Quailes*,  
which they were unthankfull for  
they had. When men have  
their thoughts taken up about  
*curiosity*, gratitude decayes:  
the *curious* are proud, and  
thinke themselves of desert;  
the humble are thankfull, and  
judge themselves unworthy  
of the least favour: The *curi-  
ous* looke still for better and  
cost-

costlier things, their hearts  
are desiring nice things: In the  
Morning hee should rouse  
his heart to praise God for his  
rest, preservation, health,  
strength, liberty, peace, and  
safety; and for heavenly ble-  
ssings, and for nationall fa-  
vours. The Glasse, the comb,  
the Brush hath his thoughts  
his heart, his time, his tri-  
king, his tripping, his so-  
ting, and choosing, and try-  
ing, or fretting, and chafing  
or rejoycing, or applauding  
or admiring himselfe: His  
state, his pompe drownes his  
thoughts, and unfits him for  
thankfulnesse.

Let man bestow a favour on  
him, he thinks hee deserves  
more; or hee that gave him  
might have bestowed more

he gave more to such a one,  
 hee hath done as much for  
 him another way : so that it  
 is no great favour, but a  
 debt rather ; or hee will doe  
 twice as much for him : yet  
 this is a courtesie I confesse, but  
 it sleights it : thus ungrateful-  
 nesse is a third companion of  
 Curiosity.

## S E C T. 6.

*The cure and remedy of  
 Curiosity.*

TO see the deformity of  
 it : When *Minerva* saw  
 that the playing on a Flute  
 made her to blow her cheeks,  
 and to looke deformed, shee  
 left the exercise, and would  
 be no more : So if *curious*  
 persons

persons did see how they  
peare to God, and to prude  
men, their want of acc  
tance would make them str  
faile, and to give some  
niall to themselves, that the  
might appeare more comel  
and bee thought more ver  
ous.

2.

To get true humility, to  
base themselves, and so sha  
they expell Curiosity, b  
which they doe advanc  
themselves: As in nature is  
emptinesse, vessels are full  
Aire, or water, or other ma  
ter; so 'tis with the heart;  
much humility as is gained,  
much Curiosity is driven out.

3.

Observe the modest, sob  
wise, and frugall Christian  
our misery is, wee imitate  
worst: If we see examples

vanity

they are lightnesse, and curiosi-  
 ty, they draw us, as the Load-  
 stone doth the Iron: we should  
 get more wisdom, and take  
 heed whom wee imitate: fol-  
 low the pious, and avoide the  
 steps of the curious.

Thinke of Death and Judg-  
 ment, then our thoughts may  
 possibly alter: put stone-blew  
 in water, and write with it,  
 the Letters will be blew: but  
 take the rinde of an Oringe,  
 or Lemmon; and rub over  
 your Letters, all turnes red,  
 by reason of the sharpe juyce  
 of the Oringe or Lemmon: so  
 the thoughts of Death and  
 judgement will turne our cu-  
 riosity to care, and prayer, and  
 repentance, that wee may  
 appeare at the Great Day, not  
 in our naturall condition, but  
 made

4.

made white, and washt in the blood that takes away sinne.

Let but a curious Gentlewoman take her thought from her Maske, her muffle, her laces, and aske her conscience this Question : Would I appeare before *Iesus Christ* in my lockes, naked breasts, broad shoulders, or with my head in a bagge, the fashion of another Countrey : Or naked armes, halfe to the elbowes like to a Satyre, having never laboured to repent, pray, heare Sermons, nor frequented godly society : so being voide of humility, modesty, charity, sobriety, wisdom, and patience, and all heavenly vertues ? If wee would appeare before Christ without our outward trappings, with

but in  
high tim  
ry, and  
other

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the  
curiosity,  
ves thi  
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abiliti  
Let us  
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le we  
goe

ut inward vertues ; then 'tis  
 ight time to lay aside Curio-  
 y, and bend our thoughts a-  
 other way.

SECT. 7.

*On the sixe heads propounded,  
 being thought of, take these  
 Cautions concerning  
 Curiosity.*

Beware, wee that under  
 the colour of shunning  
 iosity, wee deny not our  
 ves things fit and conveni-  
 , agreeable to our callings  
 abilities.

Let us beware of envying  
 ers that excell us : lest  
 we strive to equal them,  
 goe beyond our estates,

H

and



and fall to curiosity.

3. We are also to beware of slovenlineſſe, and naſtineſſe the other extreame; in ſome their curioſity kills their ſloth in others their ſloth kills their curioſity: ſo one vice expels another: they change their vices, and doe not leave them.

Laſtly, it is our duty to beware of ſelfe-liking, and ſelfe-pleaſing; for if thoſe vices be predominate, then no houſe will pleaſe us; for ayre, room, neighbours, proſpects, and other conveniences: no Sermon will pleaſe us: 'tis too plain, or too learned; or not methodicall, or wanted application: no booke will pleaſe us, 'tis either too tedious, or too compendious: it wants Art, and

hath no table, or it is not good  
paper, or the claspes not  
double, or the cover not Vel-  
vet or Turkey-leather; or it o-  
pens not well; or it is not gil-  
ded. No wife will please us;  
he is too yong or too ancient,  
or hath too many trappings,  
or wants portion, or comeli-  
nesse, or she is a widow, and  
wants a trade and hath an em-  
ployment, but two or three  
children: or she is a maide, but  
too slow of speech, and wants  
breeding, or is no house-wife,  
or is talkative, and over bold;  
or hath a sister married before,  
who ruffles it out, or hath a  
drubbed father we cannot hu-  
mor, or hath some deformity,  
or is mopish, or is over-merry,  
or is a drudge, or is penurious,  
or is reported to bee lavish or  
curious,

curious, and will none of them  
all.

Let such men and women  
remember though they live  
single, yet they are wedded to  
curiosity : and if they bee  
curious to looke for a yoke  
fellow without all inconveni-  
ences, let them strive to bee  
without all faults, which will  
never be : And know this ; a  
wife with rare qualifications  
will none of them.



# Of the favour of God.

1. *What is meant by the favour of God.*
2. *How wee may obtaine the favour of God.*
3. *How wee may know wee are in Gods favour.*
4. *How Gods favour is preserved in the sence thereof.*

## SECT. I.

*What is meant by the favour  
of GOD.*

THE favour of GOD,  
is either his free grace,

2. Timot. 1. 9. Which was before the world: called, the good pleasure of his wil, Ephes. 1. 5. or the effects of his favour in our justification and sanctification Rom. 5. 15. 2. Pet. 3. 18. To be in the favour of God, is to be accepted of God, Luke 2. 22. Iesus grew in favour with God. So Genesis 4. 4. God had respect to Abel: And Genesis 6. 8. Noah found grace in the eyes of the Lord; he had favour shewed him; Jam 4. 6. God gives grace; he grants his favour to the humble: So then to have the favour of God, is to be accepted, approved of him, to have his countenance to shine upon us, Psal. 4. 6. to have his love, favour, good will, and approbation.

SECT. 2.

How we may obtaine the favour  
of GOD.

WE must know his fa-  
vour is free, *Hosea* 14. 5.

And none can give to him  
first, *Romans* 11. 35. Yet  
we are to use meanes to have  
our share and portion among  
those that are in his favour: as,

1. Some things concerne  
our knowledge.

2. Somewhat is to be be-  
lieved.

3. Some things are to bee  
avoyded.

4. Some things are to be done.

5. Some things are to bee  
suffered.

Concer-

## Concerning knowledge.

1 Know-  
ledge is a  
meanes to  
get Gods  
favour.

Hee that would have Gods  
favour, must not live in gross  
ignorance: for the ignorant are  
not favourites but rebels. *Heb.*  
4. 1. and though they be Gods  
worke, yet are excluded from  
Gods favour. *Isai.* 27. 11. and  
shall feele his vengeance, *1*  
*Thes.* 1. 8.

Object.

Ignorance is the mother of  
devotion : The Papists say  
they thinke they are the true  
Church and cannot erre.

Answer.

They do erre grossly, which  
appeares:

1. Ignorance is the mother  
of error. *Matth.* 22. 29. They  
erre (saith Christ) *not knowing*  
*the Scripture.*

2. Ignorance is the mother

ther of blood-shed, *Acts*

3.17.

3. Ignorance is the mother of blasphemy, *Inde the*

4. 'Tis the mother of per-  
secution.

5. 'Tis the mother of  
oppression. *1. Tim.*  
*1.13.*

6. Ignorance is the mother of filthy lust. *1. Thes.*

4. 5.

2. Concerning faith.

Hee that would have Gods *Faith.*

favour, must bee a beleever :

*Without Faith we cannot please*

*God. Heb. 11. 6. Unbeliete*

*brings Gods displeasure, Hebr.*

*3. 17. 19. He favours not such,*

*but casts them into the lake of*

*fire and brimstone, Revel 21. 8*

H 5

3 Some-



3. Some things are to be  
avoyded.

Things a-  
voyded.

**I**F we would have Gods fa-  
vour, wee must avoide first  
the love of sinne : for God  
hates such as doe love  
iniquity, *Psalme 11. ver*  
5. Those love sinne which  
doe feelee sweetnesse in it, fa-  
vourit, and will not forsake it  
*Iob. 20. 12, 13.*

2. If wee would have Gods  
favour, let vs take heede wee  
doe not flatter our selves in  
sinne. *Deu. 29. 19, 20.*

3. Wee must take heede wee  
forget not God. *Deu. 32, 19.*

4. Take heede of all un-  
righteousnesse. *Rom. 1. ver*  
18. such shall finde no fa-  
vour nor entertainmen

with

with  
Que  
hate fi

Ans.

to his

1. Pet

2. I

honou

3. T

Rom.

4. C

**I**F w  
I we

1. I

Chro:

found

gall.

2. V

Dan.

with God. 1 Cor. 6. 9.

*Quest.* Why doth God so hate sinne and iniquity?

*Quest.*

*Ans.* 1. Because tis contrary to his nature, he is a holy God.

*Ans.*

1. *Peter.* 1. 16.

2. Because tis against his honour. *Rom.* 2. 23.

3. Tis contrary to his Law. *Rom.* 7. 12.

4. Concerning things to be done.

If wee would finde favour, we must

1. Humble our selves. 2. *Chro:* 33. 12. 13. thus *Manasses* found favour: and the Prodigall. *Luke* 15. 21.

2. We must pray earnestly. *Dan.* 9. 22. 23.

3. Praise

3. Praise God seriously. *Pf.*  
69.30.31.

4. Get our hearts broken.  
*Psalme* 51.17.

5. Reforme and amend our  
lives. *Isai.* 1.17.18.

6. Doe good, and distribute.  
*Heb.* 13.16.

7. Come to him in the name  
of a Mediator: Thus the men  
of *Tirus* and *Zidon* got favour  
*Acts* 12.20.

Sufferings

5. Concerning suffering.

If we would have Gods fa-  
vour in our sufferings,

1. Wee must take heed wee  
suffer not as evill doers. *1 Pet.*  
4.15.

2. Wee must suffer with  
Judgement.

Which

Which is to distinguish of sufferings.

1. There is the sufferings for the Church.

2. There is the sufferings of the Church.

Sufferings for the Church are for Expiation, Confirmation.

Sufferings for Expiation, are to satisfy Justice, to pacify wrath, to purge and cleanse: thus Christ only suffered. *Heb. 9.26.* Expiation.

Sufferings for Confirmation: The Martyrs so suffered, to confirme others in the Truth, for which they lost their lives.

Sufferings of the Church are

Chastisements.

Tryalls.

These

Trouble  
of consci-  
ence.

These are either inward called internall ; or outward, called externall : The inward are Sathans buffetings or trouble of Conscience : First, because of sinne committed by transgression. Secondly, because of Gods forsaking, called desertion.

Externall afflictions are

In { Body.  
      { Goods.  
      { Name.

If wee would please God, and have his favour by Martyrdome , suffering to confirme Gods truth , and Gods people :

1. Let us get assurance our persons are accepted.

2. Wee must looke to our calling to suffer.

3. Look

3. Look to our confidence :  
*Peter here failed.*

4. We must suffer with patience.

5. Strive to hold out to the end, persevering with cheerefulness, boldness, praying for our persecutors.

To please God, and have sense of his favour in our chastisements and Tryalls.

Chastisements.

1. Wee must not sleight them : *Heb. 12. 5. My sonne, despise not the chastisements of the Lord: we must not be Stoicall, without affections.*

2. Wee must not faint under them. *Heb. 12. 5.*

3. Wee must not make desperate conclusions against our selves. *1 Sam. 27. 1. Psal. 31.*

22. I said in my haste, I am cast out of thy sight.

4. Wee

4. We must use no unlawfull meanes for helpe, like *Saul* to goe to the Witch.

5. We must not trust in the meanes more than God, like *Asha*, that trusted to the Physicians.

6. Wee must not fret, nor murmur, but bee silent and submissive. *Psal* 39.9.

7. We must not limit God the meanes, or the time of our deliverance. *Psal*.78.41.

So much of the Negatives, what we must not doe: If wee will please God, looke to these Affirmatives.

1. Let us returne to him that smites us. *Isai*.9.13.

2. Powre out a prayer to God *Isai*.26.16.

3. Be more zealous. *Rev*.3.19.

4. Pitty

4. Pitty others more than we have done, as Christ doth us, having felt our infirmities. *Heb. 4. 15.*

Next, the kinds of chastisements and tryalls : How to please God, and have sence of his favour in the buffetings of Sathan.

Sathans  
buffe-  
tings.

1. We must pray againe, and againe. *2 Cor. 12. 8.*

2. To groane under them, as if wee were pricked with thornes : *2 Cor. 12. 7.* To be unquiet, restlesse because of them.

3. To be humble, and see our owne insufficiency to stand : to learne to see our weaknesse and infirmity. *vers. 9. 10.*

4. To see a sufficiency, strength, and power in Gods grace,



grace, and relye thereon for  
helpe. *verse 9, 10.*

Sinnes.

*Quest.* How can I have sence  
of Gods favour after I have  
sinned?

*Ans.* 1. Labour to know sin  
in the danger of it. *Psal. 51. 3.*  
*I know my iniquity.*

2. Be sorry for thy sin: *Psal.*  
*38. 18. I am sorry for my sinne,*  
*saith David.*

3. Confesse thy sinne: *Psal.*  
*32. 5. this a sure way to ob-*  
*taine favour. Prov. 28. 13.*

4. Regard not thy sinne to  
entertaine it hereafter. *Pf. 66.*  
*18. Shut the doore against it,*  
*and abandon, and forsake it*  
*for ever: Isai. 55. 7. then God*  
*is ready to forgive, and re-*  
*ceive to favour.*

5. Practise the contrary  
grace opposite to the sin com-  
mitted.

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know fin

al. 51. 3.

n: Psal.

y sinne,

e: Psal.

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3.

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Ps. 66.

inst it,

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God

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rary

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ced.

mitted. *Dan. 4. 24. Luke 19. 8*

*Quest.* How shall I have  
Gods favour recovered in  
time of desertion, when hee  
forsakes me?

Desertion.

*Ans. 1.* Resolve though thou  
never hast feelings, yet to  
walke by faith. *2 Cor. 5. 7.*

2. Prize his favour above all,  
though thou feelest it not. *Ps.*  
*63. 3.*

3. Waite patiently for the  
Lord. *Psa. 40. 1.*

4. Expect faithfully after a  
momentary desertion eternall  
consolation. *Isai. 54. 8.*

5. Resolve to use the meanes  
to regaine his presence, and to  
dye beleeving, though thou  
canst not dye with glorious  
feelings. *Iob 13. 15. Though*  
*he kill me, I will trust in him.*

*Psal. 86. 4*

*Of externall afflictions in body,*  
*goods, name.*

*Quest.*

*Quest.* How may I have Gods favour in sicknesse?

*Answ.* Something must be done before sicknesse, something in sicknesse.

Before sicknesse.

1. We must walk before God in truth: *Isai.* 38. 3. then wee shall with *Hezekia* find favour.

2. Be wise to consider, and helpe them in a poore estate.

*Psal.* 41. 1. 4.

3. In our health let us not grieve Gods spirit, *Ephes.* 4. 30 that in our sicknesse hee may be our comforter, who will abide with us. *John* 14. 16.

In sicknesse.

1. Wee must acknowledge God the Author of sicknesse.

*Psal.* 38. 2.

2. Sicknesse a fruite of sinne.

*Psal.* 38. 3. 5. *Psal.* 107. 17.

3. We

3. Wee must cry unto the Lord. *Psal.* 107.19.

Pray to the Lord.

1. To correct with moderation. *Psal.* 6.1. *Jer.* 10.24.

2. To vouchsafe mercy *Pf.* 6.2

3. To lay no more on us than we can beare. *1 Cor.* 10.13.

4. That the inner man may be renewed. *2 Cor.* 4.16.

5. That God would teach us right use of sicknes. *Isa.* 48.17

6. That God would returne and deliver us: *Pf.* 6.4. To de-

liver the soule, *Pf.* 6.4. is to be delivered from death. *Pf.* 116.8

How may I enjoy sence of Gods favour in losse of goods?

VVe must doe something whil'st we have goods, and

something when they are lost.

VVhil'st wee have these worldly goods:

1. We

Quest.

Answer.

Goods.

1. We must acknowledge  
God gives them of his mercy,  
*Gen. 33. 11.*

2. Wee must not set our  
hearts on them. *Psal. 62. 10.*

3. To succour others accor-  
ding to their necessity, *Romans*  
*12. 13.* and our ability. *Acts*  
*11. 29.*

*When worldly goods are lost.*

1. To looke to Gods hand,  
whosoever were the instru-  
ments, *Iob 1. 21.* The Lord  
gives and the Lord takes: the  
*Sabeans* verle 15. the *Caldeans*  
verle the 17. were instru-  
ments: yet he lookes to God:  
'Tis he gives to the robbers,  
*Isai. 42. 24.*

2. In the want of outward  
riches labour to bee rich in  
faith,

with, *James* the second, the  
 and in wisdom, *Prover.*  
 14.

3. To beleeve God is able  
 to turne our captivity, and  
 raise us to wealth againe, if  
 he please, *Iob* 42. 10.

4. We are not to measure  
 Gods favour by earthly gaine  
 or losses, *Eccles.* 9. 1. 2.

5. We must comfort our selves  
 in this, *That wee have an inhe-*  
*ritance in heaven.* 1. *Pet.* 1. 4.

*Quest.* How may wee gaine  
 the favour of Gods in our  
 approaches?

*Ans.* 1. To judge our selves  
 worthy of infamy and re-  
 proach. *Dent.* 28. 37.

2. To despise the shame as  
 Christ did, *Heb.* 12. 2. which  
 is done

1. By not being inwardly  
 troubled.  
 2. Not

Name.

2. Not being hindered in our Christian course.

3. Not to revile againe: *1 et. 2.23.* but being reviled to blesse *1 Cor. 4.12.*

4. Sue for the favour of God the more when men doe reproach thee: and expect favour in the place where thou hast had shame. *Zephan. 3.19.*

5. Separate from scoffers company. *Acts 19.9.*

6. Commit thy cause to God by prayer. *Psalm 109.3, 4.*

*Quest.* Are these sure rules to obtaine Gods favour in the sence thereof?

*Ans.* Search the proofes of Scripture: if you finde them pertinent, then you may relye upon them: inquire of it, for so it is; heare this, and know

know it for thy selfe. *Iob* 5.

*much of the meanes to ob-  
taine Gods favour.*

*Quest.* How may a man  
know hee is in the favour of

*Ans.* By these markes fol-  
lowing:

1. By his vocation and cal-  
ling: those hee favoured be-  
fore time, hee calleth in time:

*1 Cor.* 8. 30. These are sure of  
Gods favour, being called to  
holinesse here, *1 Thes.* 4. 7.

they are called to glory here-  
after *2 Thes.* 2. 14.

2. God reveales himselfe  
his will to those hee fa-  
vours: by this we know God

I favours



favours us, when he manifesteth  
to us such things as flesh and  
blood cannot reveale. *Mat. 13. 16. 17.* There is a spirit of Re-  
velation given to Gods favo-  
rites, *Ephes. 1. 17.* whereby  
they perceive those mysteries  
which are hid from the world  
*Mat. 13. 11. Iohn 15. 15.*

3. We know we are in Gods  
favour, by the mollifying of  
the heart: *Rom. 9. 18.* as hard-  
ening is a note of reprobation  
so softening is a sure signe  
of grace and favour.

4. By the receiving of the  
holy Spirit, without which  
are none of his; by which  
are assured we are his. *Rom. 8. 9.* This spirit was given  
Christ, Gods elected one,  
whom he delighteth: *Isa. 61. 1.*  
and as the oyle that ran from

manifested beard to the skirts of  
 cloth and garments: so this spirit is gi-  
 ven to the mysticall members  
 of Christ

ds favo  
 whereby  
 mysterie the } motions  
 e world } graces } thereof.  
 } consolations }

5.  
 e in God How may I know the moti-  
 fying of Gods spirit from phan-  
 as hardenest, hereticall, and diabo-  
 bationall delusions?

signe of 1. They are agreeable to the  
 Scripture. *Isai. 59. 21.*

ng of the 2. The motions of the Spi-  
 which are to be tryed by the scant-  
 which of our callings: the Spirit  
*Rom.* moves us in our owne Hori-  
 given on, estate, and condition.

one, 3. The motions of the Spirit  
*Isai.* are good in all circumstances,  
 an for matter, manner, place,  
 time,

Motions.  
*Quest.*

*Ans.*

time, and end : delusions are not good in all circumstances.

4. The motions of the Spirit doe tend truely to the exalting of God, and humbling of man : but delusions take from GOD, and give too much to man, to his power, free will, strength of Nature, &c.

5. The motions of the Spirit stirres a man to all the meanes of grace, and all the Ministers of the Word : delusions quench our appetite and puffes us up, and makes us set up some one Minister with the contempt of others.

1 Cor. 3. 3, 4.

Graces.

Quest. How may I know the saving graces of GOD by the holy Spirit from common graces.

Ans. want

*Ans.* 1. True saving grace  
is universall, in all the facul-  
ties of the soule, and mem-  
bers of the body.

2. It changes a man within  
from sin to God.

3. True grace is constant,  
and holds out in adversity and  
prosperity, and against He-  
resies.

4. It much abases a man  
when he is to have to doe with  
God.

Common graces enlighten,  
but not reforme, changes one-  
ly externally : changes from  
one sinne to another, from  
pride to sloth, from prodiga-  
lity to covetousnesse : prospe-  
rity marres them, adver-  
sity or Heresies discovers  
them : they are putt up, and  
want inward reverence of

the Divine Majesty.

*Quest.* How may I know my consolations to be from Gods Spirit?

*Ans.* The consolations of Gods Spirit are like himselfe the Authour of them : good, holy, spirituall, and lasting.

Good in  
causes.

1. *The Spirit is a good Spirit.* *Psalme* 143. 10. so are the consolations he workes : good in the cause and ground arising from some good ground, as from the sence of Gods favour, *Psalme* 4. 7. or after wee have humbled our selves for sinne. *Iohn* 16 20. So this consolation hath good effects, making us more strong to performe good duties : as *Nehemiah* 8. 10. as to pray : *Philippians* 1. 4. to comfort others. *2 Cor.* 1. 2, 3.

Good in  
effects.

2. The

2. The *Spirit* is holy, 2 *Cor.* Holy.

13. 13. so are the consolations  
holy, and have a sacred rel-  
lish, and wee have holy ex-  
pressions, feeling inward  
joyes. *Psalm* 18. 46. *Psalm*  
63. 5.

3. The *Spirit* workes spirituall. Spirituall.  
all joyes, internall in the  
heart, which is implied 2 *Cor.*  
13. 12. some rejoyce in the  
face, not the heart: then some  
rejoyce in the heart. *Pf.* 4. 7. *Pf.*  
13. 5. this joy is therefore spiri-  
tuall, because 'tis exercised a-  
bout spirituall things: in the  
spirit, heart, & soule, wrought  
by the *Spirit* of God.

4. The *Spirit* of God is  
God, and everlasting, so are his  
consolations. 2 *Thes.* 2. 16. Everla-  
This consolation shall no man  
take from us: this consolation  
I 4 remaines

Everla-  
sting.

Heb. 9. 14

Iohn 16.

22.

remains in tribulation, *Rom.*  
 5. 3. In losse of goods, *Heb.*  
 10. 34 In whippings, *Acts* the  
 fifth, *verse* forty one. In im-  
 prisonment, *Acts* 16. 25. This  
 Consolation never leaves  
 us, but remains in us here,  
 and at the last goes with us to  
 the Throne of GOD, and  
 makes us glad in the presence  
 of the Divine Majesty, *Iude*  
 24 *verse*.

*So much of the Favour of*  
*G O D in the gaining and*  
*evidence. Next how it is pre-*  
*served.*

**Qu.** *How is the favour of God*  
*kept and preserved?*

*Ans.* VVee will consider  
 what preserving and keeping

is:

When come to rules from  
our esteeme of Gods favour,  
and our relations to him.

To preserve, or keepe, argues  
power and skill, but Gods fa-  
vour is free ; himsele is the  
first mover, and himsele is the  
cause of continuance : we doe  
not powerfully engage him,  
but submissively flye to him,  
and follow his directions.

1. Gods favour is in the sence  
thereof, preserved to us by our  
esteeme thereof ; we care not  
to keepe that we esteeme not  
of : estimation thinks of pre-  
servations : rich jewels are  
safely kept : Gods favour is to  
bee esteemed more than the  
very life it selfe, *Psalme 63.3.*  
*Thy loving kindnesse is better  
than life.*

I s

Rea-



*Reasons.*

1. Life is a common blessing : Gods favour a peculiar.

2. Life with all the comforts soone ends: but Gods favour endureth for ever. *Psalm* 103. 17.

3. Life hath many miseries with it ; but GODS favour hath abundance of comforts with it. *Psalm* 4. 6, 7.

4. A man may have life, yet be damned at the last ; but he that God favours shall be saved at the last. *Ioh.* 17. 24.

*Quest.* How may I attaine to this esteeme of GODS favour ?

*Ans.* 1. Consider the excellen-

cellency of it : what an excellent estate are the Angels in? how happy was *Adam* in innocency? how joyfull were the Martyrs that felt this? how comfortable are our lives when we taste this?

Doctor  
Roberts.

2. Consider the necessity of this : wee cannot be acceptable in our services, strong to performe duties, meek, and patient (aright) to beare wrongs, without wee apprehend Gods favour: the Divels know much; are strong and potent, are nimble and vigilant, but what good doth all this to them being no whit sensible of Gods favour? the assurance of this ad wings to our duties, is as the oyle to our soules, as the life to our actions, *Nehem. 8. 10. The joy of the LORD is our strength.*

3. Con-

3. Consider the benefit of  
 having the sence of Gods fa-  
 vour : It makes us presently  
 happy, it makes us like to the  
 Angels in heaven: it remooves  
 our indisposednesse to good  
 it quickens our spirits: assu-  
 rance strengthens hope : hope  
 makes us industrious, being  
 perswaded of acceptation, we  
 goe cheerefully to worke, be-  
 ing perswaded of victory, we  
 struggle with temptation  
 more couragiously, being per-  
 swaded of perseverance, we  
 run our race with resolution  
 the perswasion of Gods fa-  
 vour, is as the great wheel  
 which must moove the rest  
 the immutability of his love  
 makes us unconquerable : we  
 bee perswaded all shall worke  
 to the best, to make comfor-  
 table

nefit of ble conclusions, makes us to  
 Gods fauour, and suffer, give, and for-  
 presently give, beare, and forbear, wait,  
 e to the end expect, pray, and praise :  
 moove these considerations may  
 good cause us to prize the favour of  
 s : afflu- God.

e : hope *Quest.* How may I know I  
 being doe prize Gods favour?

ion, w *Ans.* 1. By the streame of our  
 orke, be thoughts : Our thoughts doe  
 ry, we naturally run to that we high-  
 ptation ly esteeme. *David* esteemed  
 ing per of Gods Law, *Psal.* 119. 127,  
 ce, we 128. The streame of his  
 olution thoughts runne that way, *verse*  
 Gods fa 97. So if we esteeme and prize  
 whee Gods favour, our thoughts  
 ne rest will be much exercised that  
 his love way.

le : to 2. VVe may know it by our  
 worke opposing mens malice with  
 comfort the sence of Gods favour :  
 table fauour.

favourites flight the malice of the vulgar sort, having the favour of the Prince : Gods favour more rejoyces us, than mens malice can grieve us.

3. Our esteeme appeared by our desires, *Cantic. 1. 1.* Let him kisse me with the kisses of his mouth : we desire evidences of his love, and tokens of his favour ; we desire hearts relenting, soules elevated, joy of the spirit, enlargement in holy duties, a right temper of heart ; a heavenly disposition, a through change, holy affections we desire assurance, sensiblenesse, more confidence, and to grow in favour.

4. We prize Gods favour when we doe lament the losse

Infirmare  
'Tis my in-  
firmity, it  
dissolves  
me, it wea-  
kens me.

[illegible]

Give Love  
As the Lord  
Gave His  
Gifts.

but Gods Favour with it : we desire no outward thing excessively : as *Israel* a King, and *Rachel* desired children : but our desires are moderate and submissive for other things, but largest for Gods favour.

7. VVee prize Gods Favour, when wee keepe and use his Blessings as his Favours : our time, health, riches, graces, and abilities, wee use them as favours, and are much affected with the giver more than the gifts.

8. We prize Gods Favour, when we will not break with him for the favour of others : *Adam* sinned by gaining his wifes favour with the losse of the Favour of God : so did *Abolons* servants in mut

it : we  
ing ex  
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en : bu  
oderat  
othe  
r God  
ods Fa  
pe and  
his Fa  
riches  
vee use  
e much  
e more  
ds Fa  
break  
of o  
y gai  
th the  
God: lo  
u t e  
ring

ing *Amnon*, to please their ma-  
they brake the 6 Cōman-  
ment. *Ioseph* he lost his Mi-  
favour, because he would  
the Favour of God : it  
both our wisdom and  
to keepe GODS Fa-  
our, though with the losse of  
the favour of our dearest  
friends.

*So much of our esteeme of Gods  
Favour.*

Lastly, wee come to know  
our selves to bee in the Fa-  
vour of GOD by our relati-  
ons to him, and by our dispo-  
sitions and carriage in regard  
of those relations.

1. *Hee is a King. Mat.*  
verse 35. then we are sub-  
jects.

2. *He is a Master, Col. 4.1.*  
then



then wee are servants.

3. *He is a husband, Hos. 2. 2.*  
then we are his spouſe.

4. *He is our head, Eph. 5. 2.*  
then we are his members.

5. *He is a Husbandman, Is. 5. 1.*  
*We are his vineyard. Is. 5. 9.*

*Quest.* How doth the ſubject  
preſerve the favour of the  
King?

*Anſw.* Three waies: firſt,  
being obedient to the Kings  
Lawes: Secondly, by keeping  
the Kings peace: Thirdly, by  
taking up Armes, and fight-  
ing the Kings battails: then  
muſt wee preſerve the love  
and favour of our Heavenly  
King.

1. VVe muſt obey the Kings  
Lawes: that wee may  
doe,

1. VV

s. We must know his lawes.  
 of. 2. 2. Justifie them to be good  
 e. and just.

h. 5. 2. We must love them; then  
 pers. obedience will necessarily fol-  
 low.

rd. If  
 First, we must know Gods Lawes.

Subje The Lawes of God are ei- Law Ce-  
 of the ther Ceremoniall, Judiciall, remonial.  
 or Morall; The Ceremoniall  
 first, Law was given onely to the  
 e King Jewes, and was as a partition  
 keeping wall betweene them and the  
 dly, Gentiles, *Ephesians* 2. 14. It  
 d fight shadowed out things to come,  
 s: the *Hebrewes* 10. 1. but now is ab-  
 ne low rogated and vanisht, because  
 ayen the substance is come, which  
 King is CHRIST. *Colossians*  
 2. 17.

ay The Judiciall for pu- Law Judi-  
 .VV nishing ciall.

nishing offenders hath a perpetuall equity : and Christian Princes Lawes are the more excellent, the nearer they come to those lawes made by the Great Law-maker himselte : and is usefull for Magistrates so farre as it agrees with the Law of Nature, the Morall Law ; and is for the convenient government and welfare of people.

*in Div's.*  
Law Morall.

The Morall Law pertaining to manners, is usefull to the unregenerate to discover sin *Romans 3. 20.* and the curse due to sin. *Gal. 3. 10.* to the regenerate it doth the same then comes the Gospel and shewes them a Remedy by J E S U S C H R I S T *Ioh. 3. 16.* After Faith, the

come

comes the Law againe,  
 not as a curse, *Gal. 3. 13.* nor  
 to justifie, *Rom. 3. 28.* nor  
 to condemne: *Rom. 8. 1.* but  
 to bee an everlasting rule,  
 which rule wee doe desire to  
 follow, not to satisfie divine  
 Justice, nor to expiate sin, or  
 to merite by our workes: but  
 we serve our Redeemer in ho-  
 lineffe and righteousnesse, ac-  
 cording to both Tables: So  
 this Law shall bee of excel-  
 lent use, so long as there  
 shall be a Church on earth:  
 the perpetuity thereof was  
 fore-shewne, being written  
 in Stone: though Heaven  
 and Earth passe away, this  
 Law shall endure. *Matthew 5.*  
*18.* Though Familists would  
 abrogate the whole Law, yet  
 this is a more sure Rule than  
 their

their phantasticall delusions.

2. As wee must know the Lawes of God, so we must iustifie them, plead for them, stand for them: the Lawes of the *Romans*, the Lawes of *Lycurgus* are farre short of the Law: no Nation hath the like Lawes. *Dent. 4. 8.*

*The Law of the Lord is perfect.* *Psalme 19. 7.* 'Tis intire without spot: 'tis pure: *Prov. 30. 5.* 'Tis holy, good, *spirituall.* *Romans 7. 12.* Thus all good Subjects wee must stand for Gods Lawes.

3. Wee must love Gods Law more than food: *Iob 23. 11.* more than Gold: *Psalme 119. 10.* It must bee the joy of our hearts. *Ier. 15. 16.* VVee should professe our love to Gods Law, *Psalme 119. 97.*

God delight in the Law which  
 we love: *Psalme* 119. 47.  
 peace will obedience follow,  
 or then

1. Universall obedience to  
 all Gods Lawes. *Psal.* 119. 6.

2. A willing obedience.  
*Chron.* 28. 9.

3. A constant obedience, for  
 ever. *Psalme* 119. 44. Thus  
 we preserve the favour of  
 God as Subjects, in the obey-  
 ing the Kings Lawes.

Secondly, Subjects are to  
 preserve the Kings peace.

*The Prince of peace*, *Isaiah* 9  
 God gave a Legacy to his Sub-  
 jects, saying, *My peace I give*

*unto you*: *John* 14. 23. *If wee*  
*have salt in our selves, we shall*  
*have peace one with another.*

*Marke* 9.  
 50.

We must studie to be quiet,  
*1 Thes.* 4. 11. and seeke peace,  
 and

and follow after it, hunt after it *Psal.* 34. 14. by all possible meanes. *Rom.* 12. 18. That peace is kept

1. By a yeelding to others in our owne wrong. *Math.* 17. 27.

2. By gentle answers to angry persons. *Iudges* 8. 3.

3. By endeavouring to be like minded. *Rom.* 15. 5. In shall we avoide contentions and disputes, *Rom.* 14. strife of words: 1 *Tim.* 6. 4. and we following of peace, should edifie our brethren. *Rom.* 14. 19. thus wee should preserve the Kings peace in disposition and in conversation.

Thirdly, as subjects wee should fight the Kings battles: a Soldier should

1. Get Armour and wea-

pons

ons, defensive and offensive.

2. Exercise his armes being  
called to fight.

3. Get wisdom to know  
the condition of the enemy.

4. Be watchfull lest hee be  
surprized.

5. Be couragious and bold  
in the battell.

6. The armour is armour  
of God, *Ephes. 6.* the armour  
is severall graces of Gods  
spirit.

7. Those graces are not for  
show, but for exercise.

8. Our wisdom is to know  
the condition of the enemy;  
the world and flesh wee are to  
flee from, and to fight flying:  
hence 'tis Saint *Paul* saith, flee  
the lusts of youth, flee the cor-  
ruptions are in the world tho-  
ugh lust. The Divell is to be

K . . . resisted



resisted as Saint *Paul* saith: resist the Divell, *James* 4.7.

*Observe.*  
To with-  
stand, to  
gain say, or  
prevail a-  
gainst.

4. As souldiers we must be watchfull to prevent our adversaries, to suppress ill motions, to withstand provocations, inticements and occasions to sinne: we must adde to our watchfulnesse sobrietie, *1. Pet.* 5.8. and prayer, *Matthew* 26. watch and pray.

5. As souldiers we must be couragious, tis the Lords battailes, he beholds us and Angels, and our consciences; wee conquer wee have fame, comfort, and encrease of assurance: we should therefore be bold as Lyons in Gods cause *Pro.* 28.1. thus Gods favour is preserved in the sense thereof by obeying the Kings lawes, keeping the Kings peace, fight

the Kings battels, as his  
faithfull subjects.

A Second relation is, God is  
a master, and we are his  
servants.

A servant preserves the fa-  
vour of his master three wayes.

1. By reverence.
2. By faithfulness.
3. By diligence.

1. Reverence is a cōpound of  
fear and love, not all love, nor  
all fear, but a mixture, a respect-  
ful honoring regarding others  
expressed by silence, *Iob 32.4.*  
by bowing, *1. Kings 2.19.* by  
reverent titles, *1. Kings 18.7.*  
by reverent answers, *1. Sam. 1.*  
God is our heavenly ma-  
ster, and is to be revered as  
the soveraigne Lord over all;

Reverence

and we are to expresse our reverence in speaking to him and of him ; to come before him with feare , and speake of him with great respect , as of the highest Majestic.

2. Faithfulness in a servant preserves the favour of his master. Faithfulness is a trustiness where men doe that we expect : unfaithfulness is to deceive : an unfaithfull man is like a broken tooth or sliding foot, *Prov. 25. 19.* or like a deceitfull bow, *Psal. 78. 57.*

The faithfulness of a servant doth appeare,

1. By serving their time with their master.

2. By using aright the goods of their master.

3. By doing their workes after their masters mind.

Th

Thus must wee as servants  
expresse our faithfulnessse to  
the Lord.

1. Serving out our time with  
him, which is all the dayes of  
our life, *Luke 1.74.75.*

2. By using his talents for  
his honour and glory.

3. By doing his worke after  
his mind, as:

To heare with meekenesse  
and faith, *Iam. 1.21. Heb. 4.2.*

To pray with fervency, *Iam.*  
*1.6. & 5.16.*

To shew mercy with cheer-  
fulnessse, *Rom. 12.8.*

To worke with quietnesse,  
*1. Thess. 4.11.*

To forgive freely, *Ephes.*  
*4.22.*

To love sincerely, *Rom.*  
*12.9.*

Alwayes to looke to the  
K 3 thing

thing done, and the manner of doing, for servitude is a voluntary sacrificing a mans will at the disposing of another.

Thirdly, a servant preserves his Masters Favour by diligence: which is,

1. A stirring of all the Faculties and Members.

2. A diligent performing one duty after another.

The Faculties.

*Servants are to imploy their soules faculties, diligently. As,*

1. To minde their businesse, to will and delight in their worke, to fore-cast, to study the remoovall of impediments, to thinke of the means, of the best advantage for profit, and quick dispatching their affaires. The defects are re.

reproved in servants; as appears by Masters speeches; who say, you minde not your businesse, hee hath no will to his worke; he delights not in his worke; he is a very block, he hath no forecast; he might have prevented such a losse; he regards not my profit; hee makes no dispatch.

So diligence is to bestirre the members of the body, to have a diligent care to receive direction: a diligent eye to looke to their businesse: a diligent hand to doe: a diligent foot to goe and come.

The members.

The sloathfull person is re-  
proved,

1. Sometimes proverbially;  
as good never a whit as never  
the better.

2. Sometimes Ironical-  
ly;

ly ; as yee make great haste

3. Sometimes disgracefully ; as thou sluggish fellow.

4. Sometimes comparatively ; as thou art the most careless fellow that ever I kept.

5. Sometimes demonstratively ; as see how idle he is.

6. Sometimes prognostically ; as he will never earn his bread another day, he is slow.

2. Diligence is to performe one duty after another ; after direction they labour ; after labour they waite ; as *Luke 17.*

7. 8. They are sent with messages or errands, they keepe accounts, they attend children, they carry almes, and are in the family, as hands to the body,

body  
that is  
ous, is  
warde  
Prov.  
full is  
24. 27  
Wo  
vour a  
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ries of  
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ly for  
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Prov.  
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stame  
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to re  
him.  
To

body, diversly, imployed; hee  
that is most diligent and offici-  
ous, is most regarded and re-  
warded, comes to preferment;  
*Prov. 22. 29. when the sloath-  
full is under tribute, Prov. 12.  
24. oppressed, not preferred.*

Applicatio

Would wee have Gods Fa-  
vour as servants? wee must bee  
diligent, imploying al the facul-  
ties of our soules, and mem-  
bers of our bodies industrious-  
ly for him : God reprooves  
the idle in the old Testament.  
*Prov. 6. 6 Goe to the Pismire, Oh  
 sluggard. And in the new Te-  
stament, Matth. 20. 6. Why  
stand y<sup>e</sup> idle?*

We should be diligent in our  
inward man: to know God,  
to remember him, to love  
him.

In the fa-  
culties of  
the soule.

To know him: because,

K 5

1. He



1. Hee is the most excellent object to bee knowne.

2. 'Tis most acceptable to God to know him. Hof. 6. 6. *Hee preferres it before burnt Offerings: But ignorance hee loathes.* Isai. 27. 11.

3. 'Tis most profitable, the ready way to honour. Psalme 91 14. *I will exalte him because hee hath knowne my name.*

This knowledge requires paines and diligence to obtaine it: we must cry and call; labour as those that digge and search for silver, then wee shall finde this knowledge of God. *Prov. 2. 5.*

2.

Secondly, wee must alwaies bee diligent to remember GOD.

1. Because God commands  
this

this. Eccles. 12. 1.

1. He is the most excellent object of memory.

3. He appoynts the morning and evening sacrifice, thanksgiving at meales, and the Sabbath, which is the seventh part of our time to converse with him, because he would not bee forgotten, and gives us his word to put us in mind of him: his Ministers to call upon us, which are Gods remembrancers. *Isai. 62. 6.*

4. If we be negligent to remember God, then wee must goe to Hell. *Psalm 9. 17.* *The wicked shall be turned into Hell, and all them which forget God.*

There must be diligence used to remember God: there is a principle of forgetfulnesse in

in us : unlesse wee watch our hearts , and rouze up our selves , wee shall forget him when the meate is in our mouthes : therefore 'tis very expedient to set time apart to thinke of God , what he is in himselfe , what he is to us ; to be often speaking of him , and unto him : to labour to attaine ejaculations in our hearts , to strive by faith to see him invisible, *Hebr.* 11. 27. and to set him alwayes before us : *Psalme* 16. 8. To awake with God in the morning : *Psalme* 139. 18. to walke with God : *Isaiah* 38. 3. to live to God : *Rom.* 14. 8. to acknowledge him in all our wayes : *Prov.* 3. 6. to doe all to his glory : *1 Cor.* 10. 31. Doe all to the glory of God.

3. Wee must stirre up our hearts to love God: because

1. God is most worthy of our love: he hath both beauty and bounty, wisdom and riches, strength and goodness, mercy and patience: he hath the perfection of all excellencies in him.

2. It is a compendious way to love the children of God: first, love him that begat, then love them that are begotten: *1 Iohn 5. 1.* First love God for himselfe, then love the children of God which doe beare his Image.

3. This will bring about that we so doe long for and desire: that is, to yeeld obedience, and to become serviceable to God: love will make us to keepe his Commandements:

*Iohn*

*John 14. 15. his wayes will not bee tedious to us : whom we fervently love, wee will cheerefully serve : Get directly a heart to love God, at the same time we shall have a disposition to serve him. *Dent. 10.**

In the members of the body.

*We should be diligent in using the members of the body in Gods service. both eyes, eares, tongue, hands, and feete.*

First, the eyes should be diligently used in

1. Devotion, being employed in prayer and reading.

2. Observation, of GODS workes, and mens actions and necessities.

3. In mourning for our own finnes,

es will sinnes, the sinnes and afflictions of others.

Our eyes should be diligently employed in devotion, lifting them unto the Lord by prayer. *Psalme 123. 1.*

1. Because wee must glorifie God with our bodies. *1 Cor. 6. 20.*

2. Because God hath so made our eyes that they will turne up most nimbly and readily.

3. Because wee are to expresse our inward devotions by externall actions. *Isai. 45. 23. Rom. 10. 10.* therefore we must elevate our eyes.

Secondly, our eyes should diligently be exercised in the reading the sacred Word of God.

1. We understand by books, that

Devotion  
of the eyes

Reasons.

Reasons.

that this Booke is most excellent to read, that wee may understand, namely, the Bible *Daniel 9.2. Psal. 119. 104.*

2. A blessing is pronounced on the Reader of one Prophetic: *Revel. 1. 3.* so it may be said of the whole, *Blessed is he that readeth.* *Psalme 1. 1, 2.*

3. It may be our hearts may melt at the reading of Gods Word: *2 Kings 22. 19.* The reading melted *Iosia* his heart, the hearing it read *2 Kings 22. 10, 11.* compared with verse 19.

The eyes.  
Observation.

*Our eyes should be diligently exercised in observation.*

Of Gods  
workes.

Of God in his works, and in his Judgements.

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First wee should diligently  
observe his workes.

1. Because they demon-  
strate his eternall power, *Rom.*

1.20. and his glory, *Psalme.*  
19.5.

2. Because 'tis a dutie, and  
wee are to behold his workes  
with delight, *Psal. 111.2.9.*

3. Because wicked men re-  
gard not his workes, we should  
be unlike them, *Isai. 5.12.*

4. They are in danger of  
ruine and destruction which  
regard not Gods workes, *Psal.*  
138.5,6.

5. The godly wife will me-  
ditate of Gods workes, *Psalme*  
143.5. and observe them, *Psal.*  
107.43.

6. God hath made his workes  
to this end, that man should be-  
hold them, *Isai. 40. 26.* and  
have

Reasons.



have them in remembrance  
*Pfal. 111. 4.*

*Also wee are to behold Gods  
 Judgements which God ex-  
 ecutes in our dayes.*

Our eyes  
 must look  
 on Gods  
 judgments

Reasons.

*Pfal. 58.  
 11.*

*Jud. 22.  
 31.*

*1. Cor. 10.  
 6.*

Our eyes  
 must ob-  
 serve men.

1. Because God is known  
 executing judgments, *Pf. 9. 10.*

2. Because judgements exe-  
 cuted cause us to feare, *Pfal.  
 119. 120. 1. Sam. 6. 20. Afts.  
 5. 10. 11.*

3. Because we may be mo-  
 ved to praise God for keeping  
 us from such finnes as brought  
 those judgements : as also to  
 beware of the like sins which  
 we see punished with our eyes.

Concerning men we are to  
 observe their actions, and ne-  
 cessities.

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First in their a<sup>c</sup>ti- } morall,  
 ons, both } sinnefull,  
 } religious.

1. Obserue men in their manner of conversation; how they eat, drinke, buy and sell: how they talke and apparell themselves; recreate themselves, how they follow their callings; marke the diligent man and his preferment, *Prov.* 11. 29. the slothfull man and his beggery, *Pro.* 6. 12. and his bondage, *Prov.* 22. 29. marke the foole and his walkes, *Prov.* 7. 7, 8. the harlot and her behaviour and apparell. *Prov.* 7. 10.

2. Observe men in their sinful actions, how they scoffe at the godly in their mery meetings.  
*Psal.*

*Psal.* 35. 16. Marke the Drunkards and their songs, *Psalme* 69. 12. The proud and their presumption, *Psalme* 73. 6. 9. Observe them in their oaths, lies, deceavings, heresies, dissemblings.

3. Observe men in their religious actions, in their preparations, manner of performances, and constancy; mark those are a free people to good duties, and more sincere than forward: mark them which keep to the rule, whose conversation answers their profession, whose religion is with righteousness, meekness, contentedness: mark those are zealous indeed, whose speeches edifie, whose reverence and love, and good workes testify their faith, and shew the

power

power of godlinesse.

*Reasons why wee should observe men in their Actions.*

1. Because it is not arbitrary, but a duty, *Psalm* 37. Markethe upright man, and behold the just : Marke and behold ; 'tis doubled because 'tis of weight , and deeply to bee considered. *Philippians* the third, *verse* seventene : Looke on them that walke. *Romans* the sixteene *ver. seventeenth.* Marke them diligently which cause division.

2. By observing mens actions, wee shall be the better able to judge who are wise, and who are foolish, that we may know whom

The word  
isto mark,  
as from a  
Watch-  
tower,

whom to avoide, and whom to converse and keepe company withall.

3. By observing mens actions, we are provoked and encouraged in the wayes of God by the example of the godly and we shun and avoide those finnes and pollutions wee doe see, and dislike in the ungodly.

4. By observation wee see mens inclinations and practices: and so wee may better frame our selves to admonish, exhort, comfort, reprove, and encourage: so wee may seasonably indeavour to doe good: Also seeing and observing their gifts, we may know whom to resort to for resolution, for comfort and encouragement, and so receive good among

among the good : some are  
more excellent than others ;  
some excell in some particular  
gifts.

Wee shall be better ena-  
bled both to praise God for  
the good gifts and good  
workes of the godly : *Gal. 1.*  
*2 Cor. 9. 12.* as also wee  
may the more bee grieved  
for the wicked : *Psal. 119. 158*  
and to mourne for them : *Psa.*  
*119. 136.* of which hereafter.

Asto behold mens actions,  
to their necessities : first spiri-  
tually, where they are as sheep  
without a Shepheard : so in a  
waked or decaying estate : *Pro.*  
*29. 18.* that so we may be mo-  
ved

1. To pray to the Lord of  
the Harvest to send forth la-  
bourers. *Math. 9. 38.*

2. That

Our eyes  
should ob-  
serve mens  
necessity.

2. That wee may prize the word which wee enjoy, it being a peculiar favour, *Psalme 147.20.*

3. To bring forth fruits of obedience, lest the Lord bring on us a spirituall famine. *Amos 8.11.*

To looke  
on mens  
bodily ne-  
cessities

So wee are to looke on the bodily necessities of men, and their povertie, imprisonment, sicknesse.

Reasons.

1. That our compassion may be moved.

2. That we may comfort, counsell, and releevethem.

3. That we may be the more thankfull for our peace, and health, and prosperitie.

4. That wee may bee put in mind of our owne frailtie, and prepare for our trials.

*Lastly*

prize him  
y, it be  
y, *Psalm*  
fruits of  
e Lord  
famine  
e on the  
men, *Job*  
sonmen  
ion may  
omfort  
them.  
he more  
ce, and  
e put in  
ltie, and

Lastly, the eye should dili-  
gently be exercised in mourning.

The eye  
must  
mourne.

1. For our own finnes.
2. For the finnes of others.
3. For the afflictions of Gods people.

First for our owne finnes,  
because

1. Sinne dishonours God, *Job* 2.23.

Reasons.

2. It is that is painefull and grievous, *Rom.* 7.24.

3. Sinne separates between God and us, *Isa.* 59.2.

4. Our finnes make us cap- tives, *Isai.* 61.2. *Tim.* 2.14.

5. Our sins are our debts, *Mat.* 18.23.
6. our burthens, *Psalm.* 40.

7. our defilements, *2. Cor.* 7.1.
8. our wounds, *Psal.* 41.4.

Secondly we should mourne  
for the finnes of others.

1. Because Gods children

Reasons.

L

have

Lastly



have done it, *Psalm. 119. 190.*

*2 Peter 2. 7.*

2. Because the finnes of others may bring Judgement and heavy calamities on the land, and we may share in the punishment and judgement.

3. Because we shall manifest our soules to be righteous by mourning for the finnes of others. *2 Pet. 2. 7.*

4. Because mourners may be marked and spared in a national Judgement. *Ezek. 9. 4.*

*Thirdly, we should mourne for the afflictions and calamities of others.*

We should  
mourne  
for others  
miseries.

*Reasons.*

1 Because God requires it. *Rom. 12.*

2. Because wee sha'l declare our selves to be feeling men.

of Christs mysticall bo-

Because they expect it at  
our hands. *Iob 19.21.*

4. Because the same measure  
we mete to others, shall bee  
measured to us againe: if we  
doe mourne for others, then  
others will doe the like for us  
in our miseries.

Secondly, wee should be dili-  
gent to exercise our eares, to  
hearken to 1. *The Word of God.*

First, wee should diligently  
hearken to the Word of God.

1. Because by the Word we  
obtaine knowledge and un-  
derstanding. *Ier. 3.15.*

2. By the Word preached  
saluteth is wrought. *Rom. 10. 14.*

3. By the hearing of the  
Word wee receive the Spirit

*Self. 2.*

Diligence  
of the  
eare.

*Reasons*

of God. *Gal. 3. 2. Act. 10. 44.*

4. By the Word of God we are converted, and regenerated. *James 1. 18. 1 Pet. 1. 23, 24, 25.*

*Sect. 3.*

*Thirdly, we should be diligent to exercise our tongues.*

1. To speake to } praises,  
God with } prayers.

2. To speake of } reverence  
God with } admiration

3. To speake for } pleading,  
God with } wisdom

1. To speake to God with praises, to give thanks to the Lord, to extoll him : *Psal. 100.*

12. this duty should be

1. With cheerefulness of heart

10. 44. heart. *Psal.* 63. 5.  
 God we 2. Great sincerity. *Pf.* 119. 7.  
 egenera 3. VVith constancy; all our  
 1. 23, 24 life time. *Psal.* 146. 2.

dilige Secondly, to speake to God  
 with prayers. *Gen.* 18. 27. *Pf.*  
 1. 2, 3.

ifes,  
 yers.

*Prayer hath foure parts.*

1 Tim. 2. 1

- verence 1. *Deprecationes*, to pray a-  
 miratio gainst evill.  
 2. *Preces*, to pray for some  
 ading, good.  
 edome 3. *Interpellationes*, intercessi-  
 ons for others.  
 od with 4. *Gratiarum actiones*, to give  
 s to the thanks: that thanksgiving is a  
*Psal.* 30 part of prayer: Reade *Psalme*  
 116. 13.

esse of  
 hear

*Prayer must be Ablatives:  
of, in, with.*

1. Of a true worshipper. *Ioh. 9.31.*
2. In faith. *James 1.6.*
3. VVith a desire of Gods glory. *Psalme 79.9.*
4. With humility. *Gen. 18.27.*
5. VVith fervency. *James 5.16.*
6. With a purpose not to sin. *Psalme 66.18.*
7. In meeknesse, without wrath. *1 Tim. 2.8.*
8. In the name of Christ. *Dan. 9.17. Iohn 16. 23.*
9. With constancy. *Luke 18.1.*
1. *1 Thes. 5. 17.*

*So much in speaking to God.*

Second-

Secondly, to speake of God  
with reverence, when we have  
a weighty cause, and a good

Reverence

1. A weighty cause : God is  
not to bee mentioned about  
trifles : we are bound to dread  
his glorious name. *Deuter. 28.*  
and not to take his name  
vainly in our mouths *Exod.*

2. Our end must be the glo-  
ry of God, or our owne, or  
neighbours good : our intent  
in speech should be that God  
may be respected and regar-  
ded : when we use his name in  
our mouths.

1. By intreating, as, *For  
the LORDS sake helpe mee with  
your prayers. Romans the 15.  
verse 30.*

2. Salutation; as, God save  
you

you, the L O R D bee with  
you.

3. By clearing ourselves: as  
the Lord knows I did not such  
a thing.

4. By demonstration: as the  
Lord hath sent faire weather,  
the Lord hath blessed such a  
man.

*Thus we shall differ from un-  
techized fooles, which usually  
mention Gods name, and speake  
of him*

1. In their Rimes, as wa-  
ton Poets.

2. In their boasting speeches  
and threatnings, as Ruffians  
to shew their brave stomac.

3. In their buying and sel-  
ling, as the ignorant covetous  
men.

4. In

4. In their salutations, onely verball.

*These, and the like, aime not at Gods honour when they mention him, and use his name in their mouth.*

Also wee are to speake of God with admiration: The whole twenty sixt Chapter of Job prooves it. *Prov. 30. 4. What is his name: What is his sonnes name.* Reade the former part of the verse: *Hee gathers the winds in his fist, and bindes the waters in a garment. Rom. 11. 33. Oh the deepnesse of the riches, both of the wisdom and knowledge of God:* Thus we should publish the name of the Lord, that others may give glory to him. *Deuter.*

32.3.

L s

Third-



Pleading.

Thirdly, we should speake for God, with pleading for him : with wisedome in our pleading.

First, wee are to pleade for God ; not that God needs our Oratory, but to shew our fidelity : it becomes children to pleade for their father, and subjects to pleade for their King : God pleads for man by avenging his cause. 1. Sam. 25. 39. Man pleads for God by undertaking his cause, by standing for his truth : by expostulating the cause, and contending for God, as well as Idolaters will pleade for their Idols. *Iudg. 6. 3.*

*Seet. 4.*  
The hāds

Fourthly, wee should be diligent with our hands,

1. In stretching them out, and holding them up in prayer.

er, *sal. 143.6.* I stretch forth  
my hands to thee, *Lament 3.*

*Pando  
manus.*

41. Let us lift up our hearts  
with our hands. *1 Tim. 2.8.* Men  
must pray with the lifting up  
of pure hands.

2. In the workes of our cal-  
lings, *Ephes. 4.28:* The reme-  
dy against poverty, is not theft,  
but to labour with our hands, *1.*  
*Thel. 4.11.* We must not one-  
ly study to bee quiet, but la-  
bour with our owne hands,  
and bee diligent.

3. In stretching them out to  
the poore, *Matth. 6. 3.* The  
right hand is for Almes: the  
right hand is the ready hand,  
and we should herein bee nim-  
ble and active, *Prov. 31.20.*  
The hand is a helper to the  
poore and needy: These three  
wayes, prayer, labour, almes,  
are

are sweet employments for a diligent hand.

*Sect. 5.*

*Fistly, we should be diligent with our feet.*

1. to walke in the way of good men.

2. To looke to the end, } 1. That wee aime at.  
2. That wee goe unto.

To walke in the way of good men, *Prov. 2. 20.* their way is called holy, *Isai. 35. 8.* and the just walke in it. *Hosea 14. 10.* This is an excellent way, *1 Cor. 12. 31.* being the

1. Way of trueth, *Psalme 119. 31.*

2. The way of peace, *Luke 1. 79.*

3. The way of life, *Pro. 15. 24.*

4. The

ats for

16.17.

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14. 10

2y, h

Psalme

, Luke

15. 24.

. The

4. The way of salvation,

Acts 16.17.

In this way wee must looke to the end we doe aime at: the end is first in intention, and last in execution: we aime at Gods honour in our way, Gods presence at our end.

The end wee goe to is everlasting life, *Matth. 7. 14.* This end we must looke vnto, and have in our eye that wee may the better hold on, & endure, and persevere, *Heb. 12. 2. 2. Cor. 4. 17.*

*In this our way.*

1. Let us cast off that which encombers us, that is our sins, *Heb. 12. 2.* our finnes are a burthen, *Psal. 40. 12.*

2. Let us gird up the loynes of

of our mindes, and put on resolutions to go on, 1. *Pet.* 1.13.

3. Joyne with good company, then the way will be lesse tedious, *Psal.* 119.63.

4. Carry in our hands Gods word, as our staffe to rest upon, as our light to direct us.

5. Marvell not if you be scofft at, for dogges barke at strangers and travellers.

6. Prepare for wearinesse, thirst, hunger and some wrongs: all which usually befall travellers.

7. Expect no great preferment in your way.

8. Fall not in love with this world, which is but as your Inne for a little time.

*For our encouragement in  
the way.*

Our way is short: wee goe  
not alone, God will provide  
for us; the Angels protect us,  
and Heaven will receive us.

*Quest.* Why have you been  
so large about diligence?

*Answ.* 1. To meet with my  
own negligence and sloth, and  
if I possibly can, to quicken  
and awake my selfe.

2. Because diligence hath  
done great things and doth  
them; witnesse the *Dutch-*  
*men*: which by industry keepe  
out the Sea and the *Spaniard*.

3. Because diligence brings  
assurance home, which the idle  
and negligent do goe without,

1. Pet. I. 10.

*Thirdly,*

*Sect. 3. Thirdly, he is a husband, and we are his spouse.*

*Quest.* How may a wife have the favour of her husband?

*Ans.* 1. By observing his nature and inclination: what he likes, what offends him.

2. By a futable carriage labouring to please him; so if we would enjoy Gods favour, let us observe his nature, he is a holy God, a wise God, a Sovereaign Lord. And then carry our selves towards him fuitably.

1. In an humble acknowledgement of his free grace and favour in uniting us to his Sonne and to himfelfe; who had neither beautie nor dowrie.

2. Let

2. Let us labour for a true  
subjection, flowing from his  
commands and our love.

3. Labour for wisdom to  
converse with him, & with o-  
thers, so as we may honor him.

4. Wee may converse with  
others, but our affections  
should mainly be set on him,  
with the greatest content and  
satisfaction.

5. Let us imitate him in  
truth, mercy, and keeping co-  
venant, &c. Hee likes and ap-  
prooves of those doe imitate  
him in such things as wee are  
capable of.

6. In all our duties let us be  
chearefull, being sincere and  
faithfull we shall be accepted  
and rewarded from him as a  
head and husband.

*Fourthly,*

Let



Sect. 4.

*Fourthly, he is the Head, we are members.*

To get sence of his favour in this relation:

1. We must acknowledge all our life and wisdom come from him.

2. Take heed of hurting the poorest Christian, because they are Christs mystical members.

3. Follow his directions: it is a great reason the Head should be the guide.

4. Conforme to Christ our Head in his death and Resurrection. *Rom. 6.*

Sect. 5.

*Fiftly and lastly, he is a husbandman, and we are his vineyard.*

To get the sence of his fa-

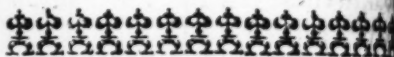
vour

your in this relation :

1. We must take heed of barrenness, we being his.
2. We must abound in fruit to his honour. *Iohn 15. 8.*
3. Let our fruit be seasonable. *Psalme 1. 3.*
4. Let our fruit be lasting. *Psalme 92.* alwayes to beare fruit, and to profit by the pruning of afflictions, *Iohn 15.*
5. and the raine of holy Doctrines : *Hebr. 6.* so shall wee be neare to blessing, and our blessing shall be the blessing of *Nephthali*, satisfied with favour : Thus if we looke to our Relations, and our Duties, we may taste of Gods favour in this life, and in the world to come be filled therewith, to our endlesse consolation.

*So much of the favour of God.*

Of



## Of Conference.

The method.

1. *What Conference is.*
2. *The kinds of it.*
3. *The manner.*
4. *The time.*
5. *The matter.*
6. *With whom to conferre.*
7. *The benefits.*
8. *How to stand for the truth in reasoning.*
9. *Some Questions answered.*

### SECT. I.

*What Conference is.*

**T**HE word signifies bringing and laying things together: Conference is to commune together.

ther, to exchange words. In  
 Conference there is a con-  
 sent, else it is a dispute: Re-  
 ligion makes us to communi-  
 cate, and bestow on others  
 that wee have received:  
 Peter 4. 10. Conference dif-  
 fers from an Oration: for  
 then one speakes onely; or  
 Prayer, for then one in-  
 treats; or Meditation, that  
 is by one alone. Conference  
 is of more than one, and by  
 conference men are made hot  
 together.

ἐπιζῶ.

*Secondly, the kinds of Confe-  
 rence.*

Sect. 2.

The kinds are in persons, and  
 things: some persons are  
 more learned, their Con-  
 ference may be more deepe,  
 their

their abilities being more  
large : Some have eminent  
places, they doe conferre  
things above our reach  
who are but ordinary peo-  
ple.

The things men conferre  
about : some talke of wicked  
projects, this is sinnefull con-  
ference, some all their talke  
is about bargaines, profane  
pleasures, &c. this is worldly  
conference : some are alto-  
gether for newes, this is like the  
*Athenians* conference : Some  
all their discourse is about new  
opinions, this is the *Sectaries*  
conference : some discourse  
altogether about the corrup-  
tions of others : this is the *Hypo-  
crites* conference : some talke  
to edifie and better one an-  
other, this is godly conference.

Thirdly,

*Thirdly, the manner of  
Conference.*

*Sect. 3.*

It must bee with wisdome,  
observing the circumstances of  
time, place, persons, & things.  
With love, that we meete  
all part bettered, not embittered.

With meeknesse, we must  
conferre that we doe beare  
with another.

With humility, avoyding  
boasting, obstinacy and con-  
tradicting and thwarting one  
another.

With observation, what  
we doe profit: then shal we  
renew that societie againe,  
which we see hath not puzze-  
led us, but quickned, comforted,  
resolved and holpen us.

*Fourthly,*

Sect. 4.

*Fourthly, the time of conference.*

The time is occasionall, or set times : occasionall, when we meet, to be speaking, to edifie, to have the law of grace in our lippes, to stirre up one another to mind God and our dutie. Set time is when neighbours and friends meet and conferre, and helpe one another : as in a reckoning every one casts downe his money, the shot is made up ; so every godly Christian should speak something to edifie his brethren.

Sect. 5.

*Fifthly, the matter to conferre about.*

Negative-ly.

1. Not things above our capacity.

of con- pacitie, as where was *Laza-*  
 our soule when hee lay dead  
 four dayes; who was *Mel-*  
 all, or *chisedek*'s father; how long the  
 l, who world shall last after the Jewes  
 king, are called, &c.

of grace 2. Nor is it needfull private  
 e up on should usually (if at all)  
 and on conferre about Church-go-  
 n neigh ernment, nor to contrive  
 eet a how wee would order things  
 ne an we had authoritie; how Mi-  
 g ever nisters should be qualified, and  
 oney how called; and whether the  
 o ever places of Bishops with us in  
 d speak *England* be lawfull.

his bre 3. Nor to bend our mindes  
 about ceremonies; whether  
 here should bee any, or how  
 o con many, or how farre pressed;  
 whether conformable Mini-  
 our c sters doe well by conforming;  
 pacitie these janglings doe not besir,

M

nor



nor proove profitable to private men, & are for the learned, able and experienced to dispute, not for usuall conference, lest we striving above our reach, doe straine our joynts, do proove lesse usefull then before; or to avoid Contention, fall to Schisme; for the remedie prooves worse then the disease.

Affirmatively.

But the matter of our course is profitable to speake of the fundamentall points of Religion, of that we have learned by hearing and reading; let the matter be our corruptions, and enquire one of them a remedy; and how we may bee more spirituall in our families, and how wee walke in our places modestly.

e to p<sup>r</sup>ighteously and inoffensively  
 the m<sup>o</sup>w wee may grow in grace  
 erience and be fitted for death & judg-  
 hallent, how to withstand the  
 ing ab<sup>o</sup>rrors of the time, in opinion  
 aine, and practise to conferre about  
 seuse<sup>u</sup>standing Sectaries: to  
 id C<sup>o</sup>me some bookes to affront  
 e; for the Antinomians; Hethering-  
 orse the<sup>u</sup>rians, and Familists, &c. To  
 conferre how to helpe those  
 our o<sup>u</sup>r know to bee in misery; so  
 o speake should differ from profane  
 points worldlings, wrangling Secta-  
 aveleers, itching Separatists; and  
 readingly our selves to godlinesse  
 corrup<sup>u</sup>nd good workes, that others  
 e of a<sup>u</sup> may be the better for our con-  
 now w<sup>o</sup>rring together, and in our  
 halling conference to keepe to the  
 our ow<sup>n</sup> matter in hand; one arrow hit-  
 wee m<sup>o</sup>ng the marke, is better than  
 no def<sup>u</sup>en arrows that misse the butt,

though earnestly shot from  
strong arme.

Sect. 6.

Sixthly, with whom  
conferre; wee may confesse  
with any we meet occasion  
ly, if they will give oportu  
but our selected associat  
with whom wee most delibe  
in should be,

1. The truly tender con  
fessed Christian; if hee speake  
but little, yet hee will doe  
much good by his reverent  
carriage, and heedfull words.

2. The experienced Chri  
stian, if we can obtaine him  
will shew the flights of  
than and his instruments;  
beauty of holinesse, the am  
bleness of grace, the power  
of godlinesse: an experienced  
man discovers the guile  
Sectary, and will speake  
purpose.

not from purpose, and likewise himselfe  
receive instruction.

whom Delight in them, make  
conscience of their particular  
callings: some are like Blood-  
suckers, all eare and tongue, to  
afford Sermons and take, these  
most delusive have large Sailes, but are  
not ballanced by labour and  
diligence, their words hardly  
speake into our hearts, which  
will not thinke speake but from  
their heads: their knowledge  
swimmes there, and sinkes not  
downe to digestion and nour-  
ishment: these have much  
sound, but want soundnesse,  
often proove busie bodies, and  
ensorious, and frothy, but sel-  
dome profitable; the diligent  
man that workes well, is likely  
to speake well, and to edifie o-  
thers.

4. Conferre with them and be wise, and humble, and zealous: their wisdom will cause them to speake of good things; among good things to choose the most necessary and useful; their humility will keep them within their bounds: their zeale will heate us; they speaking of good things with zealous affections.

Sect. 7. *Seventhly, the benefit of godly conference.*

1. The first benefit is Gods acceptance; In *Malachi* the 3. *A booke of remembrance is written for those that speake of truth one to another*: God saith to Cain: *If thou do'st well, shalt thou not bee accepted?* these that conferre together, doe well,

well, and are accepted.

2. By conference wee doe  
 build up one another. 1. *Thes.*  
 5. 11. In building is order and  
 unity, and comelines and de-  
 fence: we are edified by con-  
 ference how to walke or-  
 derly in our places: how to  
 keepe unity, how to become  
 more gracious and strong to  
 performe duties, to beare cros-  
 ses: Society heats us. *Luke 24.*  
*Their hearts burned whil' st they*  
*talked together.* Society breeds  
 encouragement, *Acts 28. 15.*  
 Two great vices are prevented  
 by exhorting one another; *A-*  
*postacy, and hardnesse of heart.*  
*Hebr. 3. 13.* and we attaine to  
 an enjoyment that breeds de-  
 light, *Psal. 16. 3.*

So that the benefit is great,  
 God is pleased, and our selves

M 4 and

and our neighbours edified,  
our graces exercised, our  
soules comforted.

*Seet. 8.*

*Eighthly, how to stand for the  
truth in conference, and reason-  
ing with opposers.*

The former rules were to  
conferre with the lovers of  
truth: a few directions may be  
necessary to know how to car-  
ry our selves towards the op-  
posers of truth.

If we will speake wisely for  
the Truth, wee must ob-  
serve:

1. Persons.
2. Truths.
3. Times.
4. Places.

First observe the persons we  
reason withall: Some are He-  
reticks,

redified,  
, our  
d for the  
d reas.  
were to  
vers of  
may be  
to car-  
he op-  
ely for  
st ob-  
ons we  
e He-  
etics,

hericks; we must use words of  
truth to them, and bee earnest.  
*Iude 4. verse:* And after once  
or twice reason no more with  
such persons, shun them, a-  
voyde them, having nothing  
to do with them. *2. Ioh. ver. 10*  
*Nec ave ei dicite.*

Some are Schismaticks, wee  
are to reason with them with  
the words of peace and honest  
distinctions, sound conse-  
quences, holy mens examples;  
bee sure yee observe their  
Scriptures they bring, that  
they wrest them not: for heere  
they are more in number,  
than weight, in their proofes;  
some are prophane, we are to  
reason with them with holy  
perswasions, meeke words;  
or else aiming at their good, to  
cast in their consciences the



remembrance of Hell, of Death, and the fewnesse of them shall be saved.

Some are dissemblers: wee are to them to use words favoring of sincerity, to discourage of Gods eye on us, and the day when all things shall be revealed before God and Angels, men and divels.

Some are witty, quicke of apprehension, of a ready capacity: the best way to reason with these, is with much plainenesse, and simplicity of heart, and downe-right honesty.

Some are our Superiors, wee are to reason with them submissively, regarding their places, and dignity.

Some are our equals, wee are to reason with them with

loving

loving tearmes, sweete per-  
suasions, wholesome admo-  
nitions.

Some are inferiours: these  
we may reprove gently, de-  
hort them from error, ex-  
hort them to lay hold of  
counsell and instruction that  
will guide them to the truth.

Secondly, observe truths  
we reason about: some are of  
an higher nature than others;  
all truths require not equall  
affections: I need not a great  
beetle to kill a Flye. Some  
truths denyed, the conse-  
quence prooves more dange-  
rous: some truths concerne  
me a private man, some are a-  
bove my reach, and out of the  
scantling of my Calling to  
reason about them.

Thirdly, observe times to  
reason

reason for the truth : in the company may bee more learned and ancient then my selfe then is my time to bee silent like *Elihu. Job 32. 4.* Others may be fit to speake, and we must waite till our time come. Again, the time of youth is not so fit for controversies, as for Catechismes: If they bee reasoning in the time of their minority with experienced Adversaries, let be with feare and modesty lest they shew much boldnesse, and little wisdom, and the truth come to be disparaged by their unexperienced managing of it.

Fourthly, we are to observe places where we doe reason: the place of the private man is not *Moses* seate: The Pulpit

: in the Schooles are for the  
 more lea children of the Prophets :  
 my selfe they reason in their Convo-  
 see filen cations, we must not reason  
 . Other there, nor make conventicles  
 and weo dispute, as if wee would be  
 ae come Doctors like them, much  
 youth esse to oppose them; if wee  
 ersies, doe, wee may be confuted  
 they w by Learning, and punisht by  
 e time Law. Nor is it fit to reason  
 a exp in Taverns, where men are  
 , let halfe drunke; nor with mali-  
 modestious scornors: with them our  
 ch-bol best Arguments are our Ex-  
 sedome ample, silence, and teares.

experie *Ninthly, Questions resolved. Sect. 9.*

observe *Quest. 1.* How many may  
 reason meete comfortably to con-  
 e man ferre together?

e Pulp *Ans.* So many as give not  
 and just

just offence to our governors,

*Qu.* 2. How many doe make a Conventicle ?

*Ans.* If men make a troope and bee constant in their meetings.

*Quest.* 3. Doe the Governours doe well to suppress such meetings ?

*Ans.* 1. They finde by experience, in such meetings there is found the spawn of Heresies and Schismes : they allowing publique meetings, would have them frequented by many, not private, lest they be disparaged, and people corrupted.

2. We see the benefit of suppressing multitudes meeting in private: error is prevented, the Anabaptists, Hetheringtonians, and Familists, and Semi-fami-

eruers, familists, the Eatonists, and o-  
e make ber sects are restrained.

roope *Quest. 4.* What are the ene-  
ir mee. mies to godly conference?

verner *Ans. 1.* Ignorance, for that  
e such makes men unable to value  
e exp. holy things spoken, and una-  
s there ble to communicate to others,  
Here. being destitute themselves.

ey al. 2. Churlishnesse when men  
etings are rigid like *Nabal*, wee  
ented know not how to speake to  
e, lest them.

d peo. 3. Sullennesse when people  
of sup. are dumppish, they are loath to  
ting in speake.

ed, the 4. Affectation, when a man  
gtoni. likes himselte so well, and o-  
Se ni. vervalewes himselte: then he  
fami. will bee all tongue, and no  
care.

5. Cenforiousnesse, which  
makes a man like a flye, to be  
still

still dealing with others fore  
to bee ever buzzing, but bring  
no honey to the hive.

6. Discouragement, when  
the weake Christian doth see  
the excellent parts of others  
he is loath to speake: but we  
need one another: the eye  
cannot heare, nor the ear  
see.

*Quest. 5.* How may I con-  
ferre with others more profi-  
tably, then I have done?

*Ans.* 1. Speake alwayes  
of God with reverence, of  
men with charitie, of your  
selfe with modesty, of the  
world for necessitie, of mens  
faults with griefe, of their mi-  
series with compassion.

2. Bee more watchfull of  
your words, take heed of these  
three swellings, what I am,

what

what I have done, what I will  
doe.

3. Seeke the good of others  
in your conference, strive  
more to have them edified,  
than your selfe commended.

4. Bee often with God in  
private prayer, that being  
conversant with God, ye may  
be the more able and wise to  
converse with men.

5. In all your discourse,  
at this, to raise heavenly  
matter: Christ conversing with  
Merchants, raises matter from  
pearles; from the husband-  
mans seed, and the womans  
heaven, hee raises holy instru-  
ctions.

6. If others neglect, doe you  
beginne first; if they be supe-  
rious, propound a question  
to them; the little sticks doe  
set



set the great ones on fire; if the company fall to worldly talk, labour to recall them, endeavour to raise something out of their discourse to edifie; Christians should not be mute, and sit in a roome and gaze one upon another; so a company of calves may meet, wee often want good societie, when we have them, take heed we want not hearts to be profitable.

Mo-



## *Motives to give Alms.*

1. *Some motives in regard of God.*
2. *Some motives in regard of our brethren.*
3. *Some motives in regard of our selves.*

### S E C T. I.

*In regard of God.*

*ver*

Consider, { 1. *His commands.*  
 { 2. *His acceptance.*  
 { 3. *His rewards.*

First, *His commands.*

Deut. 15. 7, 8. *If one of thy brethren with thee be poore, &c.*

*Ne*

Ne obfirmato animum tuum:  
*Thou shalt not harden thy mind,*  
*nor shut thy hand against him.*  
 1. Tim. 6. 16, 17. *Iis qui divi-*  
*tes sunt in hoc seculo denuntia,*  
*&c. Charge them :* the word  
*signifies to charge with a*  
*threatning : that they bee rich*  
*in good workes :* not onely a-  
 boundant in the work, but rea-  
 dy in their mindes : *Faciles ad*  
*impertiendum :* They must  
 make others partakers with  
 readinesse, give a part to their  
 brethren: 'Tis Gods command.  
 Gods command prevails  
 much with an honest heart.

*Secondly, God accepts of*  
*Almes.*

He preferres mercy before  
 Sacrifice, *Hos. 6. 6.* And accepts  
 that

that done to our brethren,  
as done to himsele, *Mat. 25.*

4. To doe good and to distri-  
bute is pleasing to himsele,  
*Heb. 13. 16.* as an odour that  
smelleth sweete, *Philip. 4. 18.*

The mercifull is so accepted  
of God, that when he prayes,  
God will answer him. *Isaiah*  
*58. 7, 8, 9.*

*Act. 10. 4.*

*Thirdly, God rewards the  
workes of mercy.*

1. He blesses the mercifull  
man in his trade and calling.

*Deut. 15. 10.* Because of this,  
the Lord shall blesse thee; in  
all thou settest thine hand un-  
to; to water this way, will  
bring the raine of blessing  
from the Lord. *Proverbs*  
*11. 25.*

2. God

2. God rewards the mercifull man in his sicknesse, he will make his bed, that give him ease and comfort. *Psal. 113. 7.*

41. 1, 2, 3.

3. God will reward him in his posterity. *Psal. 37. 26.* A good man is mercifull, and lendeth, and his children inherit the blessing: 'tis a safe way to provide for posterity to lend and give to the poore.

4. God will reward the mercifull in Heaven, and say to them, *Come yee blessed, &c. enjoy the Kingdome.* *Math. 25. 34.*

*So much of the motives, in regard of God.*

*Motives*

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Motives from our poore Bre-

Sect. 2.

They expect our helpe.

By being relieved, they  
shall much be refreshed.Wee shall cause them to  
praise God.If wee were in their case,  
we would thinke it were a du-  
ty of the rich to relieve us.First, they expect our helpe,  
and cry, as *Iob 19. 21. HAVE*pity on me O my friends. We  
should not restrain the poorefrom their desire, nor cause their  
eyes to faile. *Iob 31. 16. Let us*shew we have not forsaken the  
feare of God, because we doecomfort our neighbours in ad-  
versity: *Iob 6. 14. They doe*expect our helpe, let them not  
lose their expectation.

Second-

Secondly, by being relieved, our poore brethren much refreshed, *Isai.* 58. to relieve, is to refresh, as *Oniphormus* refreshed *Paul*, and was not ashamed of his chains. *Tim.* 1. 16.

So let us refresh our brethren, and not bee ashamed of their povertie: we shall have refreshing our selves: one will make amends for another. *Act.* 3. 19.

3. We shall cause our poore brethren to praise God, *2. Cor.* 9. 12. and so we urge them to glorifie God, *Psal.* 50. 23.

4. If wee were poore, we would thinke it the rich mans duty to relieve us.

The royall law, is to doe as we would be done by; this is the law of God, the law of nature

ing re the law of nations: 'tis  
ethren to doe it, 'tis iniquitie  
y 8. to omit it: *Dives* omitted to  
as Omecrummes, and is denied a  
L, and ppe of water to coole his  
chaine que.

our b Motives in regard of our  
hamed selves.

Sect. 3.

all have We are stewards.  
one d 1. We lay out this way to  
for a 2. best advantage.

our poor 3. Wee make friends for  
od, 2. C after.

e them 4. We sow seed.

.23. First, we are stewards, and  
poore, we nothing but that we have  
rich men received; we came naked into  
the world; and we must so a-  
s to doe no returne; shortly we must  
by; thine and give account of our  
the law wardship, *Luk. 16. 2.* if wee  
nature N have



have used our masters wealth  
 to our masters minde, we shall  
 have praise before men and  
 Angels. God gives us silver  
 gold, corne, wine, oyle: yet  
 still he calls it mine, my corne  
 my wine, *Hosea 2. 8, 9.* To  
 Gods, let us take heed how  
 we bestow it, we must account  
 for it; to relieve others will  
 make us have a joyfull ac-  
 count.

2. Wee lay out this way to  
 our best advantage; we lay up  
 an assurance of eternall life,  
 strong as a good foundation  
 which will stand though  
 the building fall, *1. Tim. 6. 19.*  
 we shall better our estate more  
 than ten in the hundred, we  
 shall have a hundred for one  
*Mat. 19. 29.* if we, for the love  
 of Christ part with some of our  
 wealth.

wealth. 3. Wee make friends for  
 we shall hereafter: here we doe dwell  
 in houses of clay, *Iob 4. 19.*  
 silver and must dye, and come to  
 judgement. *Heb. 9. 27.* Whil'st  
 we be here, 'tis our wisdom  
 to make us friends of the  
 Mammon of iniquity: (so cal-  
 accounted, because of the great a-  
 vers with it) that after death we  
 full may be received into everla-  
 sting habitations.

way to 4. By relieving our brethren  
 we sow seede. *Psal. 112. 9.* He  
 life, which dispersed, and given to  
 the poore. To sow sparingly, is  
 to reape sparingly. *2 Cor. 9. 6.* If  
 we would have a joyfull Har-  
 vest, we must sowe in aboun-  
 d, we dance.

for one To conclude, God is not  
 the low righteous, to forget your  
 of our workes. *Heb. 6. 10.* Therefore

Luke 16. 9

be constant, immoveable, and  
boundant in the worke of the  
Lord, *Your labour shall not be*  
*in vaine. 1 Cor. 15. last verse.*  
Among other workes, forget  
not the workes of mercy, be  
never herein weary of well  
doing; for in due time ye  
shall reape, if ye faint not. *Gal.*  
*6. 9.* Thus to love mercy, *Micah*  
*6. 8.* and to keepe mercy, *Hosea*  
*12. 6.* will make us capa-  
ble of mercy, when to the  
mercilesse shall be Judgement  
mercilesse. *James 2. 13.*

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## Of Recreations.

1. *What Recreations are.*
2. *The kinds of them.*
3. *Questions and Answers about them.*
4. *How to use them aright.*

### SECT. I.

*What they are.*

**R**ecreate, is to recover, or restore, or refresh, when the mind that was dull and lumpish, is renewed, quickned, and re-  
 N 3 freshed:

freshed : when the clouds of Melancholy are expelled then we say, the minde is recreated, is recovered to well being, joy, and alacrity.

Also when the body is weary, or benumb'd, or faint, then to refresh it, stirre it, exercise it; this wee call recreating the body. Sometimes wee recreate our selves, to make us fit for employment. sometimes after our worke, being weary; but after our employments, Recreations are most usefull: For to beginne the day with play, makes us to goe through our Callings lumpishly, if not sinfully: therefore after our bodies, our mindes are wearied, Recreations are to recover us.

Wee say of a sicke man, *Re-*

*statu & morbo* : he is recover-  
ed from his disease : so then,  
our recreatiōs are our recove-  
rings, revivings, refreshings, &c

*The kinds of recreations.*

*Self. 2.*

Some sports are simply un-  
lawfull,

Being } Cruell.  
          } Impious.

1. Such as are cruell, are un-  
lawfull ; as to pull out a birds  
eyes, to torment the creature ;  
as in the roasting of a Cat a-  
live, &c. as for Beare-bayting,  
throwing at the Cock, & such  
like acts of cruelty, I leave to  
the holy and learned Divines,  
not Butchers, to judge of the  
lawfulnesse of the m.

Also, impious sports are un-  
lawfull, as the sporting at the

vices of men: such should be wept for, *Psal.* 119. 136. *Exek.*

9.4.

Also, tis impious to jest at holy things; as at sentences of Scripture, or at Sermons; or to jest at others deformities, or infirmities, or simplicity; where God denies those parts of nature to them he hath given to us, let us be thankfull to his Majestie, & have compassion on others, and helpe them, and not have them in derision, and jest at them.

A second sort of recreations, are those which are done by wit and industry; as shooing, bowling, casting the sledge, tossing the pike, chesse, nine pins, stoole-ball: severall countreys have severall games; to these may be refer-

red

ould bee  
6. *Exh*  
o jest  
ences of  
mons; or  
ities, or  
y; wher  
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iven to  
ll to his  
affiōon  
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on, and  
creati-  
e done  
shoo-  
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hesse,  
seve-  
verall  
refer-  
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red mentall recreations : as  
Riddles, versifying, musique,  
vocall and instrumentall : also  
wittie inventions with the  
pen: penfilling, draughts, these  
doe not so much stirre the bo-  
dy, as recreate the mind : all  
these sorts, with many more ;  
as shuttle-cock, tennis, bandy,  
trole-maddams, shovel-board,  
quaites, &c. are in themselves  
lawfull.

A third sort which are dis-  
putable, are these, which are  
of a mixt nature ; partly by wit  
and industry, or partly by haz-  
zard, or most runne upon haz-  
zard, as tables and cards.

*Questions and answeres  
about recreations.*

*Sect. 3.*

*Quest. 1.* Is it lawfull to use  
N s any



any recreations at all or no?

*Ans.* 1. It is not onely lawfull, but also requisite and needfull: because of our weaknesse and wearinesse we need recovery and refreshings.

*Object.* They are exceedingly abused, therefore, tis good to have nothing to doe with them.

*Ans.* Wisedome uses that which folly abuses; some abuse women, and wine, and weapons, and money; shall no man therefore use them? some will use no recreations because they are melancholy, others are discontent and froward; but a rectified judgement sees our conditions, callings, constitutions need some refreshings, Christian libertie allows them; nor doe recre-

ations

ations being rightly used dull  
our devotion: nor hinder our  
affaires, but makes us more a-  
ble and active: our learned  
Divines do not disallow them,  
but give us limits and bounds,  
they love our soules, & would  
not have us sinne, they give us  
caveats, lest having found ho-  
ney we eat too much of it.

*Quest. 2.* Is fencing lawfull?

*Answ.* It is both lawfull,  
and commendable, it may  
save a mans life, and purse on  
the high way, and it maketh a  
man serviceable to his Prince.

*Obiect.* Those fencers which  
teach, are most of them de-  
boist, and swearers.

*Answ. 1.* It were a generous  
act to teach them to feare an  
oath, and learne of them to use  
our weapons.

2. All

2. All Fencing-schools are not without Orders, and forfeitures to prevent swearing.

3. A man may either have the fencer home, or to some convenient place, or else goe at such times, and with such company, as he may learne to handle his weapons, and not offend his Conscience.

*Quest. 3.* Is Foote-ball lawful?

*Ans.* The game simply, is not unlawful, but the throwing downe of one another, to the bruising the body, and the breaking the bones, is contrary to Recreation, and so very unlawful.

*Quest 4.* Is Tobacco a lawful Recreation?

*Ans.* The right taking it, is rather

rather Physicall, and wise men  
knowing the operation of it  
on their bodies doe use it so :  
some take it for custome, at  
last custome proves a Tyrant,  
and commands them, so they  
become servants to the crea-  
ture, which should rather bee  
Lords to command it, and  
their excesse makes them like  
a sitch of Bacon much in the  
smoake : they wish they had  
never seene tobacco, and bind  
themselves from it, and un-  
binde themselves againe, and  
that which in a right use may  
be lawfull, becomes circum-  
stantially unlawfull to them,  
spending more time in a day  
that way, than in private pray-  
er, or reading their Bibles, and  
more money that way, than in  
Almes : and have more argu-  
ments

ments to defend their beloved drug, than they have against all their sins. But if this offend any, my purpose is to edifie them, not to offend them: I would perswade my selfe, and others, to forbear what we love, that hereafter wee may not feele what wee hate.

It is good *Philosophy* to bear, and forbear: I suppose Christianity concurs with it.

#### SECTION 4. *How to use them aright.*

FIRST, looke to the end we use recreations for: we use not a Whetstone for a Whet-stones sake, but

for the keenenesse sake: we  
not to use Recreations, be-  
cause they do please us, but be-  
cause they doe fit us for our  
duties.

Secondly, we are to use Re-  
creations weanedly: we should  
not be over eager at them, to  
say, *We will now have them,*  
*and will have no nay*: Our de-  
sires of them must not bee o-  
ver eager: *Wee must not bee lo-*  
*vers of pleasures, more than lo-*  
*vers of God, or godlinesse, or ju-*  
*stice, or mercy*: If other occa-  
sions call us away, wee must  
leave them for that time, and  
be as a weaned childe that can  
forbeare.

Thirdly, we must use them  
wisely; wisdom looks to  
the kinde, the company, the  
time, the manner.

1. Wise-

1. Wisedome lookes to the  
 kinde; as wee chuse the clea-  
 nest way, the wholesome  
 meate, the comliest garment  
 so we should chuse the best re-  
 creations, those most in-  
 fensive: *Sampsons* Father asked  
 him, if there were never  
 daughter among his brethren  
 but he must take a wife from  
 among the uncircumcised? *Judg*  
 14.3. So saith a Divine; Is there  
 no recreations will serve thee  
 but those that are of worst  
 steeme among good men? Think  
 of those that may not offend  
 God; or the weak Christian;  
 or grieve the strong  
 Christian, that when the sport  
 is past, there remaine not a  
 dampe in the Conscience, nor  
 a sting, nor a staine to  
 trouble us, more than Re-

kesto the nation did rejoyce us.  
 the clea. Wisedome looks to the  
 lefome company, not those are com-  
 garment. gamesters, or such as la-  
 e best re. our to pick a hole in our pur-  
 ost inof. rather than to play with  
 her aske. persons: those wil not pray  
 never with us, are not fit to play with  
 brethren. Enemies of our religion, ha-  
 se from. of our profession, are  
 d? Judge. are fit for a separation, than  
 e; Is ther. be selected associates in re-  
 ve the. ceation.

worst 1. 3. Wisedome lookes to  
 Think. the time, both for length and  
 offend. opportunity.

Chri. Wisedome teaches not to  
 strong. spend much time in play: si ne  
 e sport. pretious, short, and irrecover-  
 not a. ble, as we use a little salt, so  
 ce, nor. we should use a little recreati-  
 ine to. on; wee should bee savers of  
 n Re. time, and not wasters of it.

cre. 1. The



1. The Churches afflictions are times of humiliation, not recreation ; unlesse wee will be like the Heathen. *Obadiah* the 12. and 16. verses. *Nehemiah* mourned, to heare of his brethrens afflictions. *Nehem.* 1. We should bee very sparing or not use them at all, when our brethren bee in distress and misery.

2. When God knockes at our hearts, and begins to awake us out of our sins, when some Sermon hath toucht our conscience, or some crosse worke on our mindes, and makes us to call to minde our sinnes 'tis not a game at Cardes or Tables that wee should run to for remoovall of heart-qualmes; we are to go on with Gods worke, to further our

affliction, nor by conversion, and not by  
ation, nor play and sport to smother spi-  
wee with small motions.

4. Wisdome lookes to the  
manner, that we use play as  
his bre play, and not to be as earnest,  
nem. 1. 4. as about matters of deepe con-  
spiring sequence; nor should we bee  
l, when distempered, and fret, and  
distresse chase; then they are not  
Recreations, but vexations  
res at our owne us.

A Wise man expresses  
en some wisdome in his moderati-  
our con on, and in sports, and lo-  
works ses not himselfe: Hee con-  
akes u siders the things he is a-  
sinnes bout, and is not as earnest  
rdes o in whetting his sword, as  
ld run in fighting for his life:  
heart- hee is not so intente in his  
on with Recreation, as in the weighty  
er our affaires of his calling, and  
owne in

in the duties that concerne  
salvation : We should remem-  
ber God sees us playing, and  
our hearts should be in that  
frame and temper, that al-  
wayes we should expect a Sa-  
viour, whatsoever wee doe.  
*Phil. 3. 20.* Then have we u-  
sed them after a right manner,  
that when our Recreation is  
done, we are more fit to pray,  
to heare, to meditate : we de-  
fire Heaven more, and these  
pleasures doe make us more  
to desire eternall pleasures.

Con-



## Concerning peace among Neighbours.

### The Method.

1. Consider what outward peace is.
2. The benefit of it.
3. The cause why men are peaceable.
4. What breakes the peace.
5. How peace is recovered.
6. How peace is preserved.

### S E C T. I.

*What outward peace is.*

**I**T is, when Neighbours live, and love, and salute, and can eate, and drinke,

drinke together without  
brawles, Law-suites, scoffs,  
frownes, uncivill, and uncom-  
teous carriage one to another.

### SECTION. 2.

#### *The benefit of it.*

1. **T**He very Heathens com-  
mend it.

2. It adornes Religion: the  
*Sechemites* said of *Jacob*: *The*  
*men live peaceably.*

3. It is like heaven to live in  
love and peace.

4. The sweetnesse is the more  
perceived by the contrary: had we  
looke on them, rail'e, contend,  
goe to Law, and then we may  
see the benefit of it.

## The causes of outward peace.

Sect. 3.

1. God gives to some peaceable dispositions for the preservation of humane societie.
2. Some are forced by lawes, and so are peaceable by compulsion.
3. Some through shame and are kept peaceable.
4. Some have smarted by new futes, and the edge of their tomackes being taken off, are forced to be peaceable.
5. Some are religious and have embraced the Gospell of peace: they pursue peace as the hound doth the hare; and will have it, if it may be had with holinesse, *Psalm. 34.*  
*Heb. 12. 14.*
6. Others conforme to the street and alley they live in, and

and will be peaceable; unless you provoke them, and be first to have odds; then like flint-smiter with a Steele, they will nothing but sparkle.

Seet .4.

*What breakes the peace.*

1. Want of love: when men and women doe want charitie, then they take many occasions to breake the peace, then they make wrong constructions of their neighbors actions, words and gestures.

2. Receiving tales of others breakes peace, when our eares are open like Inne gates to all commers: when the tale-bearer comes hee makes division.

3. Pride breakes the peace, when wee over value our selves,

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 e peace  
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 selves,

ives, then we soone take ex-  
 pions, we thought we had  
 ene of better deserts, should  
 we had more respect: then  
 or a small matter, the coun-  
 enance hangs downe, then the  
 evell suggests, surmises, jea-  
 oufies; then comes whispe-  
 ings and contentions at the

4. Falling out of servants  
 eakes the peace; it had al-  
 ost done so betweene *Abra-*  
*am* and *Lot*: the little stickes  
 the great ones on fire.

5. Perfidiousnesse breakes  
 the peace, when we reveale  
 rets where wee should con-  
 ale them, or deale falsely  
 here we are betrusted; this  
 fenti es makes an incur-  
 breach.

6. Gaming doth breake  
 O the



the peace, for amongst dear friends, heart-risings and quarrels doe grow about the game when they game for money.

7 Girding jests breake the peace : when the neighbor sees he is contemned, and despised, it makes him grieved and reskues his reputation though with breach of the peace.

*Sett. 5.*

*How peace is recovered.*

1. We must set a price on peace, and value it at a high rate; and esteeme it a great blessing.

2. Take a course, by beginning first to offer peace; herein we imitate God; he being at ods with man, he begins first and offers peace;

stubbornesse of peoples  
to say, I will not begin

In matter of difference, to  
take mainly to our owne  
illings, and to aggravate our  
offences, not our neigh-  
bours, with whom wee bee at  
differences.

To part with some of our  
right for peace, as *Abraham*  
to *Lot*, and as wee have  
example of *Christ*. *Math.*  
last verses, He paid Tri-

To judge our selves often  
before God; this will humble  
us, and make us glad to passe  
offences, seeing God for-  
gives us many thousand of-  
fences; and finding our peace  
with God, will inforce us to  
peace to men.

6. To put our differences sometimes to honest men, to take them up before wee come to suits of Law, lest wee be forced after costs and vexation to doe it.

Sect. 6.

*How peace is preserved.*

1. Let our forgiveness be full and large as possible we can: it will settle our peace.

2. When wee are tempted and suggested to breake peace, withstand those motions, oppose Sathan at the first, and bee so farre from pleasuring the Divell, as love our neighbour so much the more.

3. Be ready to doe all neighbourly offices, to doe, speake for them: give coun-

our looks and salutations.

4. Frowne on the pale-bearer, aske him if hee will iustifie face to face what he saith : aske him his Calling to speake ill of another, and what hee aims at.

5. Pray often to God, to bow and bend our hearts to love, & our neighbours hearts to love : pray for Grace, that our waies may so please God, that our enemies may becom our frieds, and our friends constant to us

6. Let us every day bee repairing our love and humility, that our love being greater and greater, and our humility larger and stronger, our shortcomings may bee vented on our sinnes and corruptions, and our charity extended to our neighbour.



## Of Thankfulnesse.

1. *What Thankfulnesse is.*
2. *Who must be thankfull.*
3. *To whom thanks is due.*
4. *For what we must give thanks.*
5. *When wee must be thankfull.*
6. *After what manner it is to be performed.*
7. *Motives to the duty.*
8. *A Question answered.*

### SECT. I.

*What Thankfulnesse is.*

**T**is a sensible remembrance, and acknowledgment of favours received.

I. 'Tis

1. 'Tis a sensible remembrance: the dead have no sense, nor doe they performe the duty of thankfulnesse. *Pf. 115. 17.* The living are sensible, and doe praise the Lord. *Isai. 38. 19.*

2. Thankfulnesse is an acknowledgement. *Acts 24. 2, 3.* *Tertullus* acknowledged with thankfulnesse the quietnesse they enjoyed, and the worthy deeds done by *Felix*.

3. Wee are thankfull for favours received, the place before quoted proves it: and *Psalm 103. 2.* So then thankfulnesse is a sensible acknowledgment.

*Who must be thankfull.*

*Sect. 2.*

All Creatures in their kind,  
O 4 both

both in Heaven, and in earth:  
 The Angels praise God with  
 great perfection, without dis-  
 traction : the Heavens doe  
 praise God demonstratively:  
*Psalm* 19. 1. The Saints on  
 earth praise God sincerely:  
*Psalm* 145. 10. The creatures  
 that are unreasonable do shew  
 his excellency, their *thank-  
 fulnesse* is declarative: the rea-  
 sonable creatures are the most  
 excellent instruments of  
*thanksgiving*, as Angels and  
 men: Among men, those are  
 most bound to praise GOD  
 that are his Church and peo-  
 ple. *Psalm* 147. 19. 20.

*Sect. 3.*

*To whom thanks is due.*

Thanks is due to GOD  
 in the first place, and to men

as

as Instruments : God is the  
principall agent, men are in-  
strumentall, accordingly must  
our praises be rendred; wee  
must thanke God first in time :  
If men doe us good, wee must  
thanke G O D that mooved  
them, and used them as in-  
struments : Wee must thanke  
God with the greatest affecti-  
on, we must thanke God with  
divine Reverence, and respect,  
and devotion, beyond the  
thanks wee doe give to the  
creature.

*For what we must give  
thanks.*

*Sect. 4.*

1. For our Creation: *Psal.*  
*139. 14. I will praise thee, for I*  
*am fearefully and wonderfully*  
*made. Revel. 4. 11. Thou art*  
*O s worthy*



worthy ô Lord, to receive glory, and honour, and power; for thou hast created all things. Thus we are to be thankful for our being.

2. Wee are to praise God for our well being; which well being is in blessings privative and positive: privative in keeping evils from us; positive, in bestowing good things upon us.

1. Evils are either kept from us, or remooved from us,

2. Spirituall or bodily.

3. Personall or domesticall, or nationall, upon our own, or upon other Churches.

Good things may be in like manner distributed.

First, we are to be thankful for evils kept from us.

Many are the evils of sinne

and punishment that God preserves us from by his restraining grace, hee keepses us from many grosse foule abominations, *Gen. 20. 6.* and by his generall providence he keepses us from those calamities which wee are worthy to seele by reason of our sinnes: so that we are to be thankfull for evils remooved, as our natural blindnesse, hardnesse of heart, from sicknesses, law-suits, scarcitie, disgrace, oppression.

Secondly, *Evils are either spirituall, or bodily: which we are kept from, or they are remooved from us:* we should be most thankfull for deliverance from spirituall evils, *Rom. 7. 26.*

And praise God more for keeping us from sinne, then for keeping

keeping us from sicknesse, and  
bodily calamities: to be more  
thankfull for deliverances from  
trouble of conscience, than  
outward trouble and mole-  
station.

Thirdly, *Evils are either  
personall, domesticall, National  
or on other Churches.*

We are to be more thank-  
full for evils remooved from  
other Churches abroad, than  
on our owne families or per-  
sons, because God is most glo-  
rified by publique delive-  
rances.

But wee are to bee more  
thankfull for the deliverance  
of our owne nation, than the  
deliverance of another peo-  
ple; because of our relations  
to our owne countrey.

Our thankfulness should

the greatest for those deliv-  
rances where our hope and  
means were most weake, and  
Gods power did most ap-  
peare.

4. We are to be thankfull  
for the good things bestowed  
and reserved; whether spiritu-  
all or temporall.

1. For Spirituall good things  
bestowed; as Christ the chie-  
f good, and with Christ all  
things, *Ioh. 3. 16. Rom. 8. 32.*

1. Especially faith, *Ephes.*  
3. 8. faith is the gift of God.

2. Repentance, *2. Tim. 2. 24.*  
God gives repentance.

3. The holy Spirit, *Luk. 11.*  
13. God gives the holy Spi-  
rit.

By these three; Faith, Re-  
pentance, and the Spirit: wee  
have an interest in God and  
Christ,

Christ, and are capable of all the priviledges of Gods children, and are enabled for his worship, his wayes, his warres, his trials; and so we are made spiritually happy.

2. For the spirituall good reserved here or hereafter.

1. In this life, God hath good things for us, which in their season wee shall have, as increase of graces and consolations, his presence in trouble, *Psal. 91. 15.*

2. In the life to come, there is a kingdome prepared, *Mat. 25. 34.* an inheritance incorruptible reserved for us. 1. *Pet. 1. 4.*

In these spirituall good things,  
we should bee most  
thankfull.

1. Because they are be-  
stowed onely on the Elect,  
Ephes. 1. 3.

2. They concerne eternitie,  
1. Thess. 2. 13.

3. They alwayes make us  
the better: God never repents  
the bestowing of the, Ro. 11. 3.

4. They give the best satis-  
faction and contentment: Faith  
quencheth our thirst, Ioh. 6.  
13. and godlinesse brings con-  
tentment, 2. Tim. 6. 6.

Againe, these spirituall good  
things are personall, or domesti-  
call, or joyfull, or on other  
Churches.

Among other blessings I  
must

must bee thankfull;

1. For the spreading of the Gospell in other parts.

2. As for the Ministers that preach it, so for the Magistrates that uphold it.

3. For continuing the Gospell where it is; notwithstanding the watchfulnesse of the enemies, and their malice to suppress it, and the sinnes of Gods people enough to forfeit it.

4. For restoring the Gospell where it hath beene removed.

5. For the good things which we enjoy more than others: as

1. For Christian Princes, to be nursing fathers and nursing mothers.

2. The good Lawes of the Land

and, to uphold the truth a-  
mongst us.

3. The Gospell of peace  
heartily preached.

4. Peace with the Gospell  
being enjoyed, with the daugh-  
ters of peace, plenty, prosperi-  
ty, multiplication of people, a-  
bundance of all things, un-  
der it be thankfulnesse.

To speake of mercies and  
good things were endlesse, as  
to name particulars on our fa-  
milies and persons: onely con-  
sider any one good thing wee  
enjoy, suppose that we were  
deprived of it, and then wee  
shall see great cause of thank-  
fulnesse for enjoying of it.

Thus I have with much adoe  
gone, or rather crept through  
the fourth branch, for what we  
should bee thankfull: and ra-  
ther



rather shewed you, what  
would have done, than what  
have done: For when we con-  
sider for what wee should be  
thankfull: wee want heavenly  
Arithmetique, it cannot be  
numbred. *Psal. 40.*

*Sect. 5. When wee should be  
thankfull.*

1. Our thankfulness must  
be constant, at all times, *Psal.*  
34. 1. and in all things. 1. 7  
5. 18. this must be our ordina-  
ry practice.

2. Our thankfulness must  
be extraordinary on renewed  
occasions, then we must come  
with a new song of thanksgiv-  
ing in our mouths, *Psal. 40.*  
especially after deliverance  
from great dangers and misfor-  
tunes.

what as Exodu 15. 1. Indges 5.  
 Psalm. 107. Psalm 116.

we could in manner how thanks must be offered in sixe several. Sect. 6.

1. We should give our selves  
 to God, and then offer our  
 praise and thankes: as we should  
 first give our selves, and then  
 our praises. 2. Cor. 8. 5. so in our  
 thankfulnesse, First give God  
 glory, then the beams first  
 give him the roote, then the  
 ordinance.

We should give our selves  
 cheerly, without compulsion.  
 Totally: without any reserva-  
 tion. Resolutely, against all  
 oppositions.

Secondly, our thankfulnesse  
 must proceede from our un-  
 derstanding: wee must know  
 what

what we are thankful for, *Psalm*  
47.7.

Thirdly, our thankfulnesse  
must proceed from our me-  
mories: wee are to remember  
the freenesse, the greatnesse,  
the seasonablenesse of Gods  
benefits. *Psalm* 103. 2.

Fourthly, our thankfulnesse  
must proceed from sanctified  
affections, as

1. From reverence and feare.  
*Exod.* 15. 11. *He is fearefull in*  
*praises.*

2. From joy: *Psalm* 63. 5.  
Our praises must be consol-  
atory, our joy must be stirred  
up.

3. From love: hence  
that the gratulatory *Psalm*  
beginnes thus: *I love the Lord*  
*Ps.* 116.

4. From delight: because

weenjoy him whom we love  
in sweet Communion, in this  
very duty. Hence arises con-  
tent, and delight : All these  
eternall qualifications are  
comprehended in *Psalm* 103.  
1. My soule praise the Lord :  
my soule, my inmost cogitati-  
ons, my minde, my memory,  
my affections, my inward man,  
largely, wholly, yet not only.  
2. Our thankfulness must  
bee with our lips, for God will  
bee glorified in our bodies.  
1 *Cor.* 6.20. In the Old Testa-  
ment they offered Calves: *Ps.*  
118. In the New Testa-  
ment God calls for the calves  
of our lips *Hosea* 14.3. *Heb.* 13.  
15.  
1. It must bee a calfe : Our  
thankfulness should bee of  
some worth, we should be at  
some

some cost : wee should bring  
our selves to praise God.

2. Our hands must be laid on  
the Calfe : we must testifie our  
owne unworthinesse, and  
praise God with all humilitie.

3. It must be a dead Calfe,  
slaine Calfe : wee must come  
to God with mortified affec-  
tions, as those who are dead to  
sin, and to our wanton lusts.

4. A Calfe wee must spare  
from our table, and offer to  
God : wee must withdraw  
from pleasures and profits to  
offer praises.

5. We must lay the Calfe on  
the Altar, that is, offer our  
praises in the mediation of  
Christ : He is our golden Al-  
tar.

6. There must be fire to of-  
fer the Sacrifice : the fire

our fervency and zeale.

Our thankfulnesse must be ex- Sect. 6.  
pressed in our actions.

1. There is a holy feasting  
and rejoycing to eate the fat,  
and drinke the sweet. *Nehem.*

10.  
2. Our feasting must be with  
remembrance of the poore;  
we must send to them for  
whom nothing is provided.  
*Nehem. 8. 10.*

3. Our thankfulnesse must be  
testified by our conversation,  
*Psal. 50. last verse.* To walke  
before the Lord. *Psalme 116. 9*

To walke before him by  
his,

With heavenly minded-  
nesse.

With great Reverence,

In

In sincerity and upri-  
nesse.

Sect. 7. Tenne motives to quicken  
to the duty of thankfulnesse.

1. God commands it.

*Thes. 5. 18.* In all things give  
thanks: And in the old Law  
When thou hast eaten and filled  
thy selfe; thou shalt blesse  
Lord thy God. And in *Psalms*  
50. I will deliver thee,  
thou shalt glorifie me.

2. God accepts it; it plea-  
seth him more than all the Sa-  
crifices in the old Law. *Psalms*  
69. 30, 31.

3. God rewards it, those that  
give praise, doe honour God.  
*Psal. 50.* last. And those that  
honour God, shall bee reward-  
ed with honour. *1. Samue.*  
2. 30.

4. It shewes our respect. to  
God; as in prayer wee shew  
our respect to our selves: so  
in thanksgiving wee shew our  
respect to God.

5. We practice what wee  
say for: we pray, *Thy will be  
done in earth as it is in heaven:*  
that is, of us men on earth, as  
of Angels in heaven: the An-  
gels praise God in heaven,  
and by thanksgiving, we doe  
the same in earth.

6. The way to obtaine more  
favour; is to bee thankfull  
for them wee have recei-  
ved.

7. There is much sweet-  
ness and comfort in the duty.

8. It evidences we are of  
the number of Gods Saints.  
Psalm 145. 10.



9. It is a meanes to keep us from jesting and foolish talking, *Ephesians* the fifth, verse the third.

10. It makes amiable before G O D and Men. Praise is comely. *Psalme* 147.1.

*Sect. 8.*

*How may I come to bee more thankful?*

*Ans.* First, thou must labour for more assurance of Gods favour, this will quicken the heart to duty.

Secondly, get more familiarity, the sense of Gods worthinesse will make Gods mercy sweete, and will move us to more thankfulness.

Thirdly, bee often meditating of mercies, thinke seriously on benefits received, what God gives, and forgives.

Fourthly, learne to prize mercies in their worth, by their want.

Fifthly, mortifie sinne more, sinne stoppes the mouth: Therefore *David* when hee had sinned, cries G O D, To open his mouth, that hee might shew forth his praise.

Sixtly, get more contentment: 'tis discontent is ungratefull.

Seventhly, exercise the duty often, 'tis use makes perfectnesse.

Eighthly, Looke not too much on the gifts, lest  
P 2 like

like Children, wee bee over-joyed, and forget to bee thankfull.

Ninthly, often let us blame our selves for ingratitude, and force our selves, binde our selves, to performe the duty, and pray for an enlarged heart, & for quickning grace, that wee may have life in our thankfulnesse; and thankfulnesse in our lives.

O



is another  
explain




## Of Distractions.

1. *What Distractions are.*
2. *The kinds of them.*
3. *The causes of them,*
4. *Helpes against them.*
5. *What uses to make of them.*

### SECT. I.

#### *What Distractions are.*

**O** He word signifies a di-  

 viding, a separating in-  
 to divers \*parts: there  
 is another compound word to  
 explaine them by; they may

*distraſtio.*

\*Of ab  
erro.

he called \* *aberrations*, (that is) stragglings, wandrings, or imaginations, which are as vagabonds, roveing up & down: the *Greekes* take a word from the Planets which doe wander; the same word which signifies erring, signifies a Planet; so then our distractions are our wandrings, our dividings, our stragglings, our errors, our thoughts are as those Planets which are sometimes high, sometimes low, sometimes swift, sometimes slack in motion.

Sect. 2.

*The kinds of Distractions.*

Some  
come by  
Satan.

Some are sinfull, unlawfull at any time: in our hearing and prayers; especially when we joyne with others, wee have

s, (that have many injections by Sa-  
things, or than, to those things we ab-  
re as va- horre, hee suggests most ab-  
t down: hominable thoughts to our  
rd from mindes, when we would be  
be wan- most intent, and serious with  
ich fig- our God.

2. Some distractions are a-  
s a Pla- bout civill things befitting an-  
ions are other time; as our parents,  
adings, friends, our money and goods;  
ors, our our journey, our marriages,  
e Pla- our bargaines, our recreations,  
etimes our feasting, our merry mee-  
some- tings; these are fit in their pla-  
lack in ces as good household servants;  
ions. but when they are vagrant,  
awfull they are to be examined, pu-  
earing nished, and sent away with in-  
when dignation.

3. Some distractions are ho-  
wee ly thoughts, Sathan can turne  
have himselfe to an angel of light;

Some are  
occasioned  
by civill  
things.

Some  
by good  
things co-  
ming into  
the minde  
unseaso-  
nably.

So wee fall to meditation, when we should heare : we are it may bee , thinking of the prayers wee have made in secret , of conference wee have lately had , of such a Chapter : we will read of some good we have done , or meane to doe . We say of our servants when they doe not worke according to our mindes , wee had rather they had stood still .

If a Gentleman bid his man goe carry a Letter , or goe saddle his horse , if his man goe and brush his clothes , or make cleane his shooes , hee approves it not : If hee bid his man to waite at the Table , and he leaves that , and goes and saddles his horse , hee strays from his Masters Rule , though the thing in it selte be good .

*The*

*The causes of distractions in Sect. 3.*  
*and duties.*

The first cause is the corruption of Nature : by *Adams* fall wee are both guilty and weak, we are so sinfully impotent, that wee cannot performe duties aright.

A second cause is our want of keeping close to God: at other times our mindes are so much estranged from God in our conversation, that wee cannot bee so intire with him as we should in our devotion.

The third cause is want of preparation : we doe not consider when wee goe to God, as about matters of salvation, and damnation : we fit not our hearts and soules for his pre-

P 5      sence :



Pfal. 26. 6 sense : we wash not our hands  
in innocency : We should pre-  
pare and clense our selves be-  
fore we come to the Lord : as  
when the Priests went into  
the Tent of the Congregation,  
and when they came neere  
to the Altar, they washed.

Exod. 40.  
32.

The fourth cause is want of  
Reverence : Were we to go  
before a King, we would not  
only wash us, and kember  
and brush us, but wee would  
hearken diligently what he  
saith, and take heed what he  
say to him with great circum-  
spection, that we doe not of-  
fend him.

The fift cause is want of sin-  
cerity, and spiritual hessie : wee  
bow the knees, lift up the  
hands and eyes, and too too  
many neglect the heart, and  
the

the inner man : so are both  
deceived and easily distracted.

A sixth cause, is the over-af-  
fecting the things of the world ;  
the love is there, and the heart  
will after them : though the  
body be at Church, at pray-  
er, or Sermon, or in private  
devotions.

7. A seventh, is unruly  
passions of anger and revenge,  
this made *Cain* hee could not  
sacrifice as he ought ; Saint  
*James* bids us lay aside all su-  
perfluitie of malice ; the  
thoughts of our wrōgs breeds  
such distemper, and our passi-  
ons carry us away, that wee  
cannot be serious, simple, and  
intire in our holy perfor-  
mances.

*Helpes*

Sect. 4. *Helpes against Distractions.*

1. Wee must labour to be regenerate, and renewed, and changed; for the naturall man is under the power of sinne, and sinne will command him, let him be where he will, and doe what he will.

2. Wee must labour for a holy temper of soule in ordinary conversation; so shall our hearts be as tempered wax, as plowed ground, as tinder ready for duties.

3. We must better our preparations with *Hester*, wash and sweeten our selves before we appeare before the King.

4. Remember, we are to worke and fight, pray and fight, to heare and fight: as  
the

the Jewes worked with one hand, and held the sword in the other: so must wee watch and pray, arme and pray, arme and heare, arme and sing: *Sathan will resist us*, corruption will rise when the dutie keepes it in, sinne will struggle when 'tis a killing: stirre up your spirits, awaken all your powers, 'tis for the Lord, and for your salvation; God loves your strugglings, doe you hate your distractions, hee will spare you as a sonne that serveth him, *Malachi. 3.*

5. Get a delight in God and his service, then hee will take up your thoughts above other things, make your joy as great as you can, then you shall get strength.

6. Wait

*Nehem. 4.*

17.

*Zach. 3.*

12.

*Nehem. 8.*

10.

6. Waite upon the Lord: then your strength shall be renewed, your wearinesse and fainting shall be cured. *Isaiah* 40. 31. Call upon the Lord to put strength in your soule: *Psal.* 138. 3. Pray for his free Spirit: *Psalme* 51. 12. Where the Spirit of the Lord is, there is liberty. *2 Cor.* 3. 17. Sue unto him who gives strength to his people. *Psal.* 68. 35. Without Christ wee can do nothing: *Iob.* 15. 3. 'tis hee must pardon us, renew us, uphold us, and strengthen us. Therefore aske, and have, seeke, and finde, pray, waite, beleeve, hope, expect a remedy by degrees.

7. Lastly, be sure if you find any helpe in the use of meanes, let God heare from you

Lord: you by hearty praises: I thank-  
 be re- ceiveth is bred of blessings,  
 e and it preserves blessings,  
*Isaiah* and increases them. Praise  
 ord to God for that strength you  
 soule have, and you shall have  
 is free more.

Where  
 , there  
 ne un-  
 gth to  
 With-

be no-  
 e must  
 phold  
 here-  
 e, and  
 leeve,  
 oy de-  
 ou find  
 se of  
 from  
 you

*What uses to make of distra-*  
*ctions.*

Sect. 5.

1. Let us humble our soules,  
 we are naught at core, wee  
 have lost our excellency, wee  
 are guilty and sinfull feeble  
 Creatures.

2. Let us know there is no  
 perfection in this life: the best  
 have their strayings in the best  
 duties, which they cannot de-  
 ny.

3. Let

3. Let us long to bee in Heaven, that we may serve GOD as the blessed Angels doe; with all alacrity, readiness, sincerity, perfection, without interruption, drowsinesse, or distraction, with the Cherubins having wings, whereby wee may testifie our speedinesse in obeying GODS Commandment without any wearinesse at all.

Of

The full



## Of the Thoughts.

1. *What our thoughts are by nature.*

2. *What thoughts naturall men have of God.*

3. *The methodicall working of our thoughts.*

4. *The lessons we may learne from the thoughts.*

5. *The way to cure our selves of evill thoughts.*

6. *Questions resolved concerning the thoughts.*

### SECT. I.

*What our thoughts are by Nature.*

Of **T**hey are noughty and sinfull; they are evill onely, evill



(a) Gen. 6.5. evill, continually evill: (a) they are empty and vaine (b) and abominable, worthy to be detested : (c) Naturall men are corrupted with proud thoughts, as was *Haman* (d) with murdering thoughts : as was *Eſau* (e) with aspiring thoughts : as was *Absolon* (f) with ſecure thoughts, as was *Babylon* : (g) with envious thoughts, as was *Cain* : with treacherous thoughts, as was *Judas*.

*Seſt. 2. What thoughts naturall men have of God.*

1. They have thoughts, there is no God. *Pſal. 14. 1.*

2. If there be a God, yet he doth not ſee. *Pſal. 94. 7.*

3. If hee ſees, hee doth not

- :(a) they not regard, *Psalm* 10. 13.  
 (b) and a. If he regards, yet hee  
 to be de remembers not. *Psalm* 10. 11.  
 rall men 3. If hee remembers, yet  
 proud hee will not punish. *Deuter*.  
 man (d) 19.  
 ghts : a 6. That it is in vaine to  
 aspinne ave him. *Mal*. 3. 14.  
 solon (f) 7. They question his al-  
 as wa efficiency. *Psalm*. 78. 19.  
 envious 8. They think he is not omni-  
 : win resent. *Iob* 22. 12. *Exek*. 8. 12.  
 as wa

The methodicall working of the Sect. 3.  
 Thoughts.

- all men  
 1. There is a suggestion or  
 corrupt motion.  
 ts, there 2. It growes to a rowling  
 and working.  
 yet hee 3. We are tickled with some  
 delight.  
 e doth 4. Then comes a yeel-  
 ding

ding and consent.

5. Next comes the birth of action.

6. Action growes to a custome.

7. Custome breeds an habit, a necessity, a second nature.

8. Now sinne is come to a facility and easinesse.

9. Constant acts doe harden.

10. Hardnesse makes impenitent.

11. Impenitence will not reprove, no alteration, no reformation.

12. At the last comes excuses, defending of sinne, then wee may every moment expect punishment.

the lessons wee may learne Sect. 4.  
from our thoughts.

They may teach us to  
be humble ; wee are defiled  
within , and rotten at core.

*Ist. 1. 15.*

2. If we wil soundly repent,  
we must reform our thoughts,  
and wash our hearts. *Ier. 4. 14.*

3. Hypocrites are no sound  
converts ; for the inside is  
double , though they seeme  
changed. *Mat. 23. 25.*

4. 'Tis not our ward civility  
can commend us to God : wee  
must bee new creatures, and  
changed in heart & thoughts,  
if we will have his approbati-  
on. *2. Cor. 5. 17.*

5. The Sc-ipture doth more  
on the heart and thoughts, than

all

all Philosophy, and human learning. 2. Cor. 10. 5.

6. The thoughts being well ordered, the tongue and life will bee reformed. Matt. 12. 35.

7. It is, and will be a sound evidence, we shall partake of mercy, if we doe make conscience of our thoughts, and thinke of good things. Prov. 14. 22.

*Sect. 5. The remedy of evill thoughts*

1. To confesse before God the foulnesse and filthinesse of our hearts, our unlawfull desires, wishes and lusts, our passions, blasphemous thoughts, our inward murmurings, disputes: all this is naked and open before God, as our acts are before

before men : we should abase  
ourselves, and condemne our  
selves before God for our in-  
ward pollutions, and contem-  
nitive wickednesse.

2. Being convinced and  
humbled, wee must pray ear-  
nestly unto the Lord, to wash  
us not onely from the guilti-  
nesse of our sinnes, but also  
from the filthinesse, defile-  
ment, and pollution of them :  
that we may be clenfed from all fil-  
thinesse of flesh and spirit.

3. Labour for sincerity, that  
we may wash the inside : 'tis hypo-  
cristie lookes onely to the out-  
side. *Mat. 23. 25.*

4. Wee should deale with  
our thoughts as Constables  
doe with Rogues that wan-  
der : examine them whence  
they came, whither they goe :  
how

how they are imployed, some neede correction, some should be set to worke; some need onely a passe, and we must turne them from whence they came.

5. We must set our selves as often as wee can before God, that his Majesty may strike our hearts with Reverence, and keepe us from vaine thoughts.

6. Looke to the outward senses, the eyes, and eares: *David* had a lustfull thought arising by the eye: and *Saul* an envious thought arising by the eare.

7. Often meditate of the day of Iudgement, when all secrets shall be revealed, and our thoughts manifested: this may be a bridle to restraine us from

2 Sam. 11.

2.

2 Sam. 18.

8.

Eccles. 12.

15.

loyed from evil thoughts.

1. Wee should use good  
conference : for good spee-  
ch doe draw the minde to  
that is good : holy talke will  
make us heavenly minded, and  
much alter our thoughts.

Luke 24.  
32.

2. We should stirre up good  
thoughts, that our hearts be  
filled with thoughts of the  
scripture, when evil thoughts  
come as guests, wee may  
make, we have no roome for  
them.

Psal. 119.  
11.

3. Acquaintance with the  
scripture, is the most com-  
mon way to be rid of evil  
thoughts : that will bee our  
best weapon, as it was *Christs*  
the Tempter : It is written  
4.7.

Psal. 119.  
97.

4. Against proud thoughts,  
it is written, *Be not proud* : A-

Jer. 13. 15

Q gainst



Levit. 15.  
17.

gainst passionate thoughts, 'tis written, *Thou shalt not hate thy brother in thine heart.*

Col. 3. 5.

Against covetous thoughts it is written, *Mortifie evill concupiscence and covetousnesse.*

Pf. 58. 11.

Against the thoughts of Atheisme, 'tis written, *Doubtlesse there is a God.*

Against discō ēred thoughts 'tis written, *Be content.* Heb. 13. 5.

Rom. 7. 7.

Against uncleane thoughts, 'tis written, *Thou shalt not lust.*

Pro. 6. 18.

Against all wicked thoughts 'tis written, *God hates them wicked imaginations.*

Sect. 6.

*Questions resolved concerning the thoughts.*

*Quest. 1. Is it a true saying*

ts, 'is that thought is free?

ate by *Ans.* It is so in mans Court;  
 ough in the Court of conscience  
 will com- thoughts are arraigned, *Rom.*  
 15.

esse. *Q. 2.* Can we think well by  
 s of our own power and strength?

Doubt- *Ans.* No, we are not able,  
 we want a sufficiency, good  
 ough may be wrought in us, but it  
 . *Heb.* comes not from us. 2. *Cor.*

ough. *Quest. 3.* How differ Sathans  
 alt suggestions, that are immedi-  
 e from our owne corrupt  
 ough thoughts.

them. *Ans.* 1. Sathans immediate  
 e suggestions are against the  
 ight of Nature, as that there is  
 1 conce- no God, or that he is not just,  
 or mercifull.

aying. 2. They provoke to the ru-  
 of Nature, as to kill our  
 ives. *Q. 2* 3. They

3. They are such as we abhorre, being in a right temper of minde.

4. They come rushing suddenly, and violently, not enticing and alluring by degrees as our corruptions doe.

*Quest. 4.* What morives have you to provoke a man to look to his thoughts?

*Ans. 1.* They are the fountain of words and actions.

2. Hereby, a man approve himselfe to God.

3. To stop here, prevent grosse evils.

4. Our thoughts must come to judgement.

5. By our thoughts we know the truth of our conversion.

# Of idle Words.

1. *What an idle word is.*
2. *The causes of idle words.*
3. *The danger of idle words.*
4. *The kinds in passion and mirth.*
5. *Of Newes-mongers, and their discourse.*
6. *Obiections and answers about Iesting.*
7. *The contrary to idle talk.*
8. *The cure and remedy of idle words.*
9. *The hardnesse to obtaine the same.*
10. *The comfort of them who can bridle their tongues.*

## SECT. 1.

*What an idle word is.*

**N** idle word is like an idle person, one that workes not: *Mat. 20. 6.*

or is of a loose life, unusefull in the Church or Commonwealth. He that is (*Aretalogus*,) a Jester, is busie enough, yet is accounted with wise men an Idle fellow: An idle word is a waste word, a word might better have beene kept in, than spoken: a word that is neither for the glory of God, nor benefit of man: a word that appertaines neither to our generall calling, nor particular businesse. Beza in his marginall Note on *Mat. 12. 36* saith, idle words be *vana & inutiles nugæ, in quibus plerique vitam terunt: Vaine and unprofitable trifles, in which most doe crumble and waste away their life.* Calvin on *Mat. 12. 36.* calleth it an unprofitable word, which brings nei-

ther

ther edifying nor fruit : *Wilson* saith, An idle word is a vaine unprofitable speech, whereof there is no use for soule or body for this life, or the life to come ; for our selves , or others : The sūme is first, *vaine* : Secondly, *without profit* : therefore *vaine* , *idle* , *follish* : So much what an *idle word* is.

*The causes of idle words.*

*Sect. 2.*

The first cause is, the heart is vaine, and idle : for from the founaine the streames doe proceed. *Math. 15. 19. Out of the heart proceed evill thoughts.* The thoughts of man are vanity it selfe , light , and unconstant. *Psalm 94. 11. The Lord knoweth the thoughts of men that they are vanity.* Such  
Q 4 ware

ware as is in the Ware-house comes into the shop : they therefore are deceived, who plead they have good hearts, when their words are naughty.

A second cause is sinfull custome : use makes men prompt, and ready to good or evill : Custome commands men : Those who are given usually to vaine and foolish talking, idle words are so naturall to them, and expected from them, that to alter them, is to wash the Blackmore white : *Can the Æthiopian change his skin, or the Leopard his spots ? then may ye also doe good that are accustomed to doe evill.*

Jer. 13. 23

A third cause is pride of wit : when yong serving-men have got a Sword, they will bee draw-

drawing it, and fencing, and  
 locking at gates, and postes,  
 and stiles: so some conceited  
 men and women bee ever je-  
 sting and girding at others,  
 just as those which weare  
 Morrice-bells, they are per-  
 ceived of others: so these men,  
 their affected conceites and  
 simple jests are easily percei-  
 ved, and the scumme of their  
 wit boyling over, is manifest  
 to others.

*Isaiah* could mock (*Gen. 21.*  
*Tobiah* scoff, when he said,  
*A Foxe should breake downe the*  
*walls of Ierusalem,* *Neh. 4. 3.*  
 In the latter dayes there shall  
 come (*Irrisores*) scoffers: *Ho-*  
*minum monstra: qui contemptu*  
*Dei, volunt ingeniosi apparere:*  
 Monsters of men, who in con-  
 tempt of God would appeare  
 quick-witted.

Examples  
 of moc-  
 king.

*Beza*  
*annot.*

Q 5

4. A



Prov. 3. 13

4. A fourth cause, is a want of the feare of God, and some spices and ingredients of *Atheisme*: The feare of the Lord is to hate evill, as pride, arrogancie, &c. Lewd words may also bee understood in that Text: and we know the presence of a grave Preacher, or Magistrate wil make us speak advisedly, and soberly, without lightnes: how much more would a strong perswasion of Gods presence do it? the want whereof, is a maine cause of vaine talke, and idle words.

5. A fift cause is idlenesse when men live out of calling, or bee negligent in their calling, then they take time for roving, idle-brained discourse: to neglect diligence,

and worke at home, is the  
cause men bee talkative to  
little or no purpose abroad.

1 Tim 5. 13

6. A sixth cause is impiety,  
a want of Prayer : Master Per-  
kins in the government of the  
Congregation, saith, *Wee must first bee  
able to speake to God, before wee  
can be able wisely to speake to  
men: David prayed to the  
Lord to set a watch before his  
mouth, Psalm. 141. 3. to make  
him heedfull and keepe him  
from evill, and to open his  
mouth that he might speak to  
Gods praise : Impiety, and  
want of prayer, is one cause  
that men doe speake so foo-  
lishly and prophanely.*

Psa. 51. 5

7. A seventh cause, is igno-  
rance and tolly : *The heart of  
the wise guideth his mouth  
wisely, Prov. 16. 23. Wisdome  
rests*

rests in his heart, and hee  
 knowne in the midst of foolery  
 Prov. 14. 33. He spreads abroad  
 knowledge; but the heart of the  
 foolish doth not so: Prov. 15. 7.  
 and hee babbleth evill things.  
 Prov. 15. 28. The emptinesse  
 of solid sound wisdom is  
 that which brings the fulnesse  
 of idle words, and foolish tal-  
 king: so much of the causes of  
 idle words.

Sect. 3.

*The danger of idle words.*

1. Though it be an Apocry-  
 phall saying, wicked thoughts  
 separate from God, Wis. 1. 3.  
 yet it is a canonicall verity:  
 for in many words there can-  
 not want iniquity. Prov. 10. 19.  
 and Iniquity separates between  
 us and our God. Isai. 59. 2. Ther-  
 fore

hee  
f fool  
abroad  
rt of the  
fore idle words are dangerous  
to keepe a distance, and to  
make a partition betweene us  
and God.

v. 15. 7  
things  
ptinesse  
ome is  
fulness  
lish tal  
auses of  
2. Idle words doe hazzard  
our reputation: wisdom and  
folly appears by the speech,  
men are discerned to be sober,  
or light and vaine, to bee pious  
or prophane: *Out of the aboun-  
dance of the heart the mouth  
speaketh.* Matth. 12. 34. Then  
idle talke makes others con-  
clude, wee are not yet qua-  
lified in our hearts, and so wee  
are disesteemed.

pocry-  
noughts  
f. 1. 3  
verity  
re can-  
IO. 19.  
etwee  
. Ther-  
fore  
3. Idle words hurt the e-  
state: in all labour there  
is abundance; but talkers  
which neglect their labours  
come to want. *Prov. 14. 23.*  
the greatest engineeres be not  
the richest men, but they who  
can

can contrive but meanely by action, cometo wealth; so the diligent hand, in plaine worke fills the purse, when the great talker, hath both an empty braine, and an empty chest.

4. Idle words make the account heavy *at the day of judgement*, Matth. 12. 36. when so many *Items* shall be evidenced against a man : *Item* for idle words at meat ; *Item*, for idle words in walking abroad ; *Item*, for idle words in the Church ; *Item*, for idle words in the shoppe ; *Item*, for idle words sitting by the fire : many debts will undoe a man, how doe we undoe our selves, and make our account dreadful and heavy , by want of Conscience in not sparing our words?

5. In the interim there is two great evils : the one, hee shall not be established on the earth. *Psal. 140. 11.* In the old reading, a man full of words shall not be established : the second, it evidences a man unsound in Religion, that it is not reall religion, but seeming. *Iam 1. 26.* If any man seemeth religious, and refraineth not his tongue: this mans religion is vaine. For Religion is a bond or bridle : Religion is derived from *Religo* to binde fast : but his tongue is loose and unbound : so he is unbound and wants true Religion.

of the kindes of idle words in passion, and in mirth.

Sect. 4.

In passion, idle words are against

against friendship, and against peace.

In mirth, idle words are evil ; waies.

First ; words against Piety.

Secondly, words against Chastity.

Thirdly, words against Charity.

1. In Passion wee speak idly, being in a short madness, and against Friendship : wee speake sometimes boastingly, that wee be not beholding to others, or wee are as good as they, and so wee make comparisons ; or wee thought they would not have dealt so with us, and wee deserved better at their hands.

Or wee speake upbraidingly,

ly casting in their teeth  
that wee have done for  
them; or wee reveale their  
secrets, or lay open their  
infirmities; being in an idle  
merry, the tongue is full  
of roving, raging, froward  
speech.

2. Against the peace wee  
take in our passion, so ne-  
ver murmuring words a-  
gainst governours, some-  
times protesting revenge to-  
ward them that offend us,  
with-holding some favour  
they meant to have done, or  
displaying of them, or  
seeking some advantage a-  
gainst them to disgrace  
them, or hinder them: If  
they bee our inferiours, then  
wee miscall them, bitterly  
threatening them: in this  
tem-



temper nothing but idle, forward language comes from us to the disturbance of our selves and others : and wee are ready to oppose any that move us to quietnesse and peace.

Sect. 4.

*In our mirth we speak idly.*

1. Against Piety : some times using the name of God in our idle discourse : some times men use Texts of Scriptures in their jests : some cunningly coine a scoffe at holy men, and at precise and circumspect walking.

2. Against Chastity : in naming those things that might have a seemely expression with lascivious names : Some use Ribaldry, & filthy speech with delectation, and thinking

idle, from  
s from us  
ur selves  
are re  
at move  
eace.

a jest puts not off well without  
some scurrility and bawdy  
talke.

3. Against Charity, when  
wee gird at some to the plea-  
sing of others : so wee often  
wrong those who are the bet-  
ter sort, to please the worst :  
to jest at mens deformities &  
miseries, to spend time in lay-  
ing open others infirmities is  
some mens merry discourse :  
but these ranke weeds grow  
from the roote of unchari-  
tablenesse.

and cir  
7 : in na  
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*Of Newes-mongers, and Sect. 5.*  
*their discourse.*

1. Who bee Newes mon-  
gers.

2. The cause of their listen-  
ing after Newes.

3. Then

3. Then their manner of discourse.

1. Who be News-mongers

Negatively, they be no News-mongers that doe inquire of the state of the Church of God, and endeavour to worke their affections to joy or sorrow as the cause requires, and according to their estate and condition doe make their prayers to the Lord for the people of God.

Affirmatively, they be News-mongers that give themselves to heare, and tell newes, as the Athenians did *Acts 17. 22.* These men ever desire some new thing that was not before: and these will neglect talke of Religion to edifie thereby, and talke of their

er of idle  
their particular callings and  
places, and are not in their  
proper element, unlesse they  
be about hearing or telling  
some newes : they are free in  
this discourse, and impatient  
of the other discourse ; and are  
more expert in newes, than in  
comforting a dejected soule,  
resolving a scruple of consci-  
ence, making an effectuall  
prayer, speaking for a poore  
dejected person, instructing  
the ignorant : Newes is  
their Centre, and the Do-  
minicall Letter of their Al-  
manack.

2. The cause of their listen-  
ing after newes.

1. Naturall inclination is a  
cause : 'Tis the Nature of  
man

man to desire newes, he is like  
a bird that leapes from branch  
to branch : as a Bee that leapes  
(or flies rather) from flower to  
flower : naturally these men  
that over-love newes, go from  
place to place, from person to  
person for intelligence.

2. A second cause is idleness  
and want of conscience : men  
that are in a particular calling  
to neglect that employment  
and rove abroad, neglect that  
duty pleases God, to get that  
novelty pleaseth them : these  
doe change their owne busi-  
nesse for newes, and make newes  
their businesse.

3. A third cause is want of  
employment in a calling, so  
being as the ship without bal-  
ance, they bee tossed to the  
Exchange, or to an Ordinary,

he is in the middle walke in *Pauls*  
Church : or to a Taverne to  
eat ; or if they cast anchor,  
and remaine in any place, they  
will, and inquire : they will  
trafficke or commerce with a-  
bout that trade in *Newes*, for  
they have none other com-  
modity to deale in.

A fourth cause is Flattery,  
when men have some rich  
friends they would please, and  
buy favour withall, then  
they deale with them as with  
children, give them a sweet  
word, some novelty to please  
them : and sometimes their  
friends have the Itch, they  
scratch their eares.

4.

3. Their manner of Dis-  
course.

Their

Their first greeting commonly is with newes, and then they close in communication: their circuite is large from the high Commission to the Starre-chamber: then *Germany*; sometime they reach to *Turky*. One saith, he hath heard such a thing, the other peremptorily affirms it: the next man, it may be, telleth of the circumstances, another ghessees at the events: one becometh full of hope, another feares, another censures, it may be curses; one is very master-like, another a great Stare-man: It may be all empty, one houre or two is past over in a windy discourse: The Church fares never the better for their prayers, the State is little holpen by their labours: a poore

Christi

Christian that is lesse in news,  
more in labour and devotion,  
more usefull than they all.

If these men bee not Ring-  
masters in idle words; let  
their owne consciences and  
their honest, laborious men  
be judges, and appeale to

Nextly, *Objections concerning*  
*idleness in jesting.*

Sect. 6.

*Object.* Is there not *Urba-*  
*nitas* or pleasant speech to bee u-  
sed, and merry jesting?

The word (*Urbanitas*) is a  
pleasant speech with courtesie  
and civility: (*urbanatim*) the  
verb, is *Citizen-like*. There  
is difference between a civill  
citizen and a Fidler, or Piper;  
the maine difference between

R *Urban-*



urbanitie, and him that is (Irre-  
fer) a scoffer or scorner.

Ob. 2. Did not *Elijah* mock  
the Priests of *Baal*? 1. Kings  
18. 27.

Ans. 1. Hee had a Di-  
vine Spirit extraordinary.

2. He was to deale with them  
who were grossely absurd.

3. They were for destruc-  
tion whom he mocked: we  
have no immediate relation,  
instinct, nor such to deale  
withall; nor dare we say, they  
are for destruction, we jest  
among our selves.

Object 3. *Solomon* saith,  
joyce O young man. Eccle  
11. 9.

Ans. Hee by a figurative  
speech derides their to by  
give themselves to earthly  
contentments, forgetting

is (Irony) an account: this is called of  
 scholars an Ironicall speech,  
 in the figure, (*Ironia*) which  
 when one contrary is ex-  
 pected by another: the like  
 speech *Michaiah* used to *A-*  
*haziah*: Goe to Ramoth Gilead,  
 prosper: And Christ used  
*Matth. 26. 45. Sleepe on still,*  
*take your rest.* But this  
 speech;

Is of superiors to inferi-  
 ors, not of inferiors to superi-  
 ors. Ministers have a freedom  
 in their function, and ministry  
 over others: as *O foolish Ga-*  
*therers, O generation of Vi-*  
*Eccles. 10. 1.*

This speech is so uttered,  
 in the manner of expression  
 declares the minde: as when  
 I say to a servant, you made  
 me have you not? he knowes

hee was Ironically reprov  
for his slownesse.

3. This is more rarely use  
not commonly and constant  
in speech.

*Object. 4.* Fine witty jests  
grace a mans speech, and ser  
forth.

*Answ.* In *Ephes. 5. 3. 4.* the  
the Text saith, 'tis not com  
ly: Comlineffe is agreeable  
Gods word, and a good co  
science.

*Object. 5.* Is all merry spee  
sinful whatsoever?

*Answ.* There is mirth a  
cording to godlineffe, ther  
be soe merry speeches th  
agree with civility, and be n  
against piety, and farre from  
*obscenity*: as in eating and  
drinking, we take that is clea  
ly and pleasant, so shoul

we do concerning our words.

*Quest. 6.* When is the fittest time to speake merrily?

*Ans.* First when we bee sicke wee have the feare of God before our eyes.

2. When our intent is to excell melancholy from our minds, and after to set on some good duty.

3. At a wedding is more fittesse, than at a buriall.

4. At a feast, when as there is pleasant meate and drinke, there may bee pleasant talke.

5. When the Church of God is in prosperity, we may be more pleasant.

*The contrary to idle words.*

*Sect. 7*

1. Words of thankfulness,

*Ps. 5. 4. not foolish talking:*

R 3 ; but

but rather the giving of thanks to hee that is much in thankfulness, is quite contrary to him who is in idle talke.

2. Words of wisdom are contrary to idle words: he that speaks wisely, speaks with purpose, advisedly, soberly with respect to the circumstances, persons, times, matter, manner, and things spoken of: the idle talker is foolish and observes not circumstances.

3. Words of holiness and grace, are contrary to idle speeches: words good to edifie, *Eph. 4.29*. Idle speeches come from the want of grace and are corrupt, and corrupt others.

4. Speeches concerning our particular callings. *Ioh. 21.3*

of thanksgiving saith Peter; they  
thankful, we will goe also:  
ry to handle of our worldly affaires  
moderately, are not idle, but  
dome necessary words.

ords: hee. Propounding our doubts  
peakes in them, who can resolve us  
soberly as the Disciples did: *Mat. 13.*  
circumstances, this is not idle speech, but  
nes, make the contrary, good and  
gs spoke profitable.

is foolish  
circumstances *The cure and remedy of idle*  
words.

*Sett. 8.*

esse and  
y to idle. 1. Wee must beginne at the  
od to the heart: that must first be refo-  
speech being the fountaine, be-  
of grace fore the streames can bee  
corrupt cleane: An old heart speakes  
not with a new tongue: a  
ning on gracelesse heart cannot usual-  
.21.3. ly send forth gracious lan-

R 4 guage:

guage : Wee must set time a part, and confesse our sinnes, and pray for pardon, and a new heart; and when the heart is sanctified, the words will not be idle and vaine.

2. Wee must labour for a strong perswasion of Gods presence : then we shall take heed of speaking foolishly before him.

3. Bee ever looking backe, when wee have beene in company, what we have said, and bring our selves in examination, and confesse idle words, and often shame our selves for them before God ; this will daily lessen them, and file the rust of them from our tongues.

4. Thinke more seriously of the Day of Judgement, and the

time a  
finer  
and a  
e hear  
ds will  
r for a  
Gods  
all take  
ly be  
backe,  
a com-  
id, and  
ninati-  
words,  
ves for  
s will  
nd file  
n our  
ully of  
and  
the

the account must bee made:  
his will bee a bridle to re-  
traine our tongues, if there  
any sparke of grace remay-  
ing in us, and any hope of a  
oyfull accompt.

When we are to goe into  
company, to goe aside, and  
treate the Lord to keepe us  
from foolish speeches, and  
ve us grace to open our  
mouths with wisdom, to  
eake to edifie others.

6. Harken to the checks of  
conscience, and observe our  
selves, for others will doe it:  
and seeing a fault in others  
speeches, let us avoide the  
e words: give no occasion,  
nor take no occasion of cor-  
rupt speech, Wisedome and  
meeknesse, and humility, and  
sobriety will adorne our spee-  
ches,



ches, and make us seemely  
and profitable.

*Sett. 9. The hardnesse and difficulty  
to leave idle words.*

1. It is hard, because the  
heart is so corrupt, and hard  
to be reformed.

2. It is hard to leave an old  
custome, to goe against the  
streame and tyde.

3. Other creatures bee easier  
tamed, as Birds, beasts, cree-  
ping things, and things in the  
Sea: but the Tongue is most  
hard to tame. *James 3. 7.*

4. Those have set themselves  
to tame the Tongue, have  
found it hard. *David* resolved  
not to sinne with his mouth.  
*Psal. 39. 1.* yet confesses his  
words grieved him dayly. *Psa.*  
*56. 5.*

*5. Tis*

5. 'Tis hard to make men  
yeeld where they thinke they  
have possession : men thinke  
their lips are their owne, they  
have still power, and liberty  
to speak, (saith Ainsworth) on  
Psal. 12. 4.

6. 'Tis hard to make men lay  
downe their weapons : now  
the wicked use and esteeme  
their tongue as their weapon :  
Ier. 9. 3. and Ier. 18. 18. Let us  
smite them with the tongue :  
Their tongue is their Sword.  
Psalme 57. 4. Their words are  
their arrows : Psal. 64. 3. It is  
hard to disarme them.

The comfort which belongs to  
them who can bridle their  
tongues.

Seet. 10

1. They have comfort in  
this,

this, that a mighty worke is wrought in them, when in conscience toward God they avoide idle speeches which formerly they used. The Bishop asked *Hawks* the Martyr, *if he spake with a new tongue?* He said, *I praise God I doe: for I did lye, and sweare, and talke vainely, but now I pray to God, and praise him, and speake of Religion.*

2. They have comfort in the truth and soundnesse of Religion: *Iam. 1. 26. Hee that refraines not his tongue, his Religion is but vaine.* Then by the law of contraries, hee that refraines his tongue, his Religion is sound. When once God gives a pure language, we then serve him among his people with one consent in truth of

Reli-

Religion. *Zeph. 3. 9.*

3. They have comfort in this, that a mans prayers shall be heard. *1 Pet. 3. 10. 12. ver.* Gods eye is over the righteous, he care open to their prayers. Who bee those Righteous? Those that keepe their tongues from evill.

4. They have comfort in this, that they have that strength and victory which few attaine unto: Many have conquered Cities, few have conquered the tongue: some have conquered Lions, Bears, Birds, Fishes; but this man that conquereth the Tongue, surmounts them all.

5. They have comfort in this, in Gods account such a man is wise: *Prov. 10. 19. Hee that refraineth his lips is wise:*

*He*

*He that hath knowledge, spares his words. Prov. 17. 27.* Hee that is Gods wise man, shall be a bright shining man. *Dan. 12. 3.* He that is wise here, and shall shine hereafter, hath true ground of comfort.

6. They have comfort in redeeming time : he that speaks idly, loseth his words, and time at once : Hee that spares his words, saves his speeches, and time, and therefore hath comfort.

7. They have comfort to thinke of Judgment, when a man hath repented, and here in reformed : which comfort he wants that persifts, and goeth on in idle words. *Mat. 12. 36.*

Of



## Of Prayer.

1. *What Prayer is.*
2. *The hinderances of Prayer.*
3. *How to pray aright.*
4. *Of the Lords Prayer.*

### SECT. I.

#### *What Prayer is.*

**I**T is a powring out of the Soule unto the Lord, or before the Lord. 1. *Samuel.* 1, 15. I (saith *Hannab*) have powred out my soule before the Lord.

From whence note,

1. It is a powring forth, there

there must be aboundance of Prayer.

2. It must be spirituall, from the Soule.

3. It must be discrete, 'tis before the Lord.

*Sect. 2.*

*The hinderances of Prayer.*

The first impediment is Ignorance. *Rom. 10. 14.* Ignorance knowes not the Majesty of God, the danger of sinne, the excellency of Grace.

The second, Impenitency. *Iob. 9. 31.* God heareth not sinners, that is impenitent sinners, such that call not on God. *Psal. 14. 4.* neither in prosperity, *Iob 21. 14.* nor in adversity, *Iob 36. 13.* If they doe, God regards not. *sa. 1. 15.*

The third impediment is Infidelity.

ance of fidelity. Rom. 10. 14. How  
shall they call on him in whom  
they have not beleevd?

Fourth. Cruelty, Ieremy. 10.  
That cal not on thy name, for  
they have eaten up Iacob, and  
devoured him.

Fifth. Pride, Psalme 10. 4.  
The wicked through the pride of  
his countenance will not seeke  
for God.

Sixt. Idlenesse and sloth.  
Is. 64. 7. There is none that  
calleth on thy name, that stirreth  
up himselfe to take hold of thee.

How to pray aright.

Seet. 3.

1. We must be true worship-  
pers. Ioh. 9. 31.

2. Wee must pray in faith.  
Iam. 1. 6.

3. With a desire of Gods  
Glory. Psalme 79. 9.

4. With



4. With *Humility*. Gen. 18.  
27.
5. With *Fervency*. James 3.  
16.
6. With a purpose not to sin.  
*Psalm* 66.18.
7. In meeknesse, without  
wrath. 1 *Tim.* 2.8.
8. In the Name of Christ.  
*Dan.* 9.17. *Iohn* 16.23.
9. With constancy. *Luke* 18.  
1. 1 *Thes.* 5.17.

Sect. 4

## Of the Lords Prayer.

The parts are three:

1. A preface.
2. Sixe petitions.
3. A Conclusion.

*Qu.* 1. What learne you from  
the Preface?

*Ans.* That I should prepare  
my selfe.

1. Because

1. Because naturally I am unfit to pray.

2. I have to doe with the Great God.

3. I shall finde opposition in the duty.

4. God will bee *sanctified of them which doe come neere him.*

Levit. 10. 3.

5. I shall imitate the godly.

Psal. 26. 6.

6. I shall prevent foure great evils,

1. Rashnesse.

2. Customarinesse.

3. Presumption.

4. Formality.

7. I shall shew my selfe wise, and reverent, and religious.

8. I shall have the better acceptance, and assistance.

*Quest.* Why say you, *Our father?*

1. Be-

Reasons  
for prepa-  
ration to  
Prayer

Reasons  
why wee  
say, Our  
Father.

1. Because God is the Father of the poore, as wel as the rich.

2. We must pray for others as well as for our selves: Because

1 God commands us to pray for others.

2. We bee of the same mystical body.

3. Thereby wee evidence our true love.

4. Wee would have others pray for us.

*Father.*

Three  
considerations of  
the name  
Father.

1. How many waies is Father taken.

2. How understood in this place.

3. What is to bee learned from

from hence, that God is a Father?

*How many waies Father is taken?*

Consideration, I.

1. God is the Father of man by creation: *Luke. 3. 38. the Sonne of Adam, the Sonne of God.*

2. He is a Father of the visible Church, *Mal. 2. 10. Have wee not all one father?*

3. He is the father of Christ. *Matth. 17. 5. O righteous Father, saith Christ unto him,*

4. A Father of his elect children, *Ioh. 1. 12.*

*How understood here?*

Consideration, 2.

'Tis understood of the whole Trinity, when Father is put per-

personally, then it respects Christ: but here 'tis essentially, so respects the whole God-head, which are not to be divided in worship.

Consideration 3.

*What is to be learned from this, that God is a Father?*

I learne two things.

1. My dignity: I am Gods childe.

2. My duty: to come to him with confidence, as to a most gracious Father; to reverence him greatly, to depend on him for direction, provision, protection: to imitate him, to beare his corrections patiently, to be grieved for his dishonour, and to expect the Kingdom hee hath promised.

*Luke 12.32.*

*Which*

*Which art in heaven.*

3. Considerations  
touching  
Heaven.

1. *How many waies Heaven is taken.*
2. *What is meant by Heaven here.*
3. *The Lesson I learne, that God is in Heaven.*

*How many waies heavē is taken.*

Consider. 1

1. For the Regions of the Aire: in this sence, the clouds are called the clouds, of Heaven. *Dan. 7. 13.* The Birds are the fowles of Heaven. *Matth. 13. 32.*

2. For the upper Heavens, where the Sunne and Moone are. *Gen. 1. 17.*

3. For the Imperiall Heavens, where Angels and Saints are:

*Which*

Confide-  
ration. 2.

are: Called the third heaven

2. Cor. 12. 2.

*In what sense heaven is  
meant here?*

'Tis meant of the heavens  
bove, where Gods majesty  
glory doth shine most clear  
to the glorious inhabitants  
perfect felicity.

Confide-  
ration. 3.

*The lessons we learne from this  
that God is in heaven.*

1. We may perceive the  
greatnesse and glory: The No-  
ble and mighty are known  
by their Palaces, and rich sum-  
ptuous dwellings.

2. I am to labour for a hea-  
venly minde, to come before  
this heavenly God.

I shall best bee welcome  
I doe mainly pray for hea-  
venly things. Because

1. They be peculiar to the

2. They doe reach to eter-

3. They doe give the best  
satisfaction.

4. They make us the bet-

Whereas earthly things are  
common, they last but a sea-  
son, they doe not satisfie the  
soul; they doe often make us  
worse.

*much of the Preface.*

*Text of the Petitions.*

*Hallowed be thy name.*

1. *What is meant by name?*

S

2. *What*

3. Con-  
siderations  
of the first  
Petition.



2. *What it is to hallow.*

3. *Applications to edifice.*

Consider. 1

*What is meant by name.*

Name is diversly taken.

1. For God himselfe. 2. *Sam.*  
7. 13. *Hee shall build a house to*  
*my name.*

2. For whatsoever makes  
God knowne :

As his workes, *P salme 8. 1.*

His Titles : as *Iehovah, God*  
*Lord, Iesus.*

His Attributes, as power, will  
done, and justice.

His Ordinances: *Micha. 4. 5.*

His Doctrine and Religion

*1. Tim. 6. 1.*

Confide-  
ration 2.

*What it is to hallow.*

There is Hallowing of  
God

Gods part, and on mans part.

1. God hallows by conveying holiness where was none before: *1st Cor. 6. 11. But were ye not sanctified.*

2. Or by appointing a thing to a holy use: So he sanctifies the Sabbath: *Exod. 20. 11. He blessed the Sabbath, and hallowed it.*

Man hallows or sanctifies by acknowledgment where was holiness before: *Lev. 10. 3.*

The Lord will be sanctified, (that is) acknowledged as one most holy: so in the Lords prayer, To hallow Gods name, is to acknowledge God to be most holy GOD, to reverence him, and honour him in his Attributes, Titles, Ordinances, and Workes: this is from the heart: *Isaiah 8.*

13. Sanctifie the Lord in your hearts.

Consid. 3

Applications to edifie.

1. To pray this petition aright we must get knowledge, without which wee can never honour Gods name.

2. Wee must get zeale for Gods Name, that hee may be honoured of us, and others. Zeale lookes two wayes, one for Gods honour: the other, to bee troubled for his dishonour.

3. We must learne to be ex- per in thankfulnesse: there by God takes him selfe honoured. *Psal. 50. last verse, Hee that offers praise shall glorifie me.*

4. Wee must praetise what

we pray for, to honour Gods  
Name by Obedience active,  
and passive.

*First actively, we honour Gods  
blessed Name.*

1. By believing : *Rom. 4. 20.*  
being strengthened in faith,  
we give glory to God, as *A-*  
*braham* did.

2. By repenting, and turning  
to God. *Rev. 6. 9.* *Neither re-*  
*pented they to give him glory.*

3. By a godly life. *Matb. 5.*  
16. we must have especial  
care in our whole life to ho-  
nour GOD, by keeping the  
Sabbath, *Isai. 58. 13.* and by  
doing good with our wealth,  
*Prov. 3. 9.* and in all to sanctifie  
the Lord in our hearts : *Isai. 8.*  
13. evermore reverencing the

S 3 Divine

Divine Majesty wheresoever  
we are, and whatsoever we  
doe.

*Passively we honour Gods  
Name.*

*Note.*

In our sufferings for the  
*Truth*: Sufferings are of two  
sorts:

1. Of Expiation, to take  
away sinne meritoriously, so  
Christ onely suffered.
2. Of confirmation, to con-  
firm the truth, so the Martyrs  
suffered: we must hold on our  
Christian course, and learne to  
endure, not only to the losse of  
goods, but of our lives, if we  
be called therunto, because  
this for the glory of God, as  
Christ testifies. *John 20. 19.*

Divine      2      The

The Second Petition, *Thy Kingdome come.*

1. *How many wayes Kingdome is taken.*
2. *How understood here.*
3. *What is meant by cōming.*
4. *Instructions to edifie.*

Four con- siderations of the second petition.

*How many wayes Kingdome is taken.*

1. Gods Kingdome is his universal government over all creatures: *Psal. 103. 19. His Kingdome is over all.*

1. *Consid.*

2. His Regiment in the hearts of his children, enlightning them by his Word and Spirit, inclining them to beleeve, and obey: *Luke 17. 21. this Kingdome is within us: and we must seeke his Kingdome a-*

bove all things : *Matth. 6. 33.*  
this is the Kingdome of grace.

3. His Dominion over his heavenly Angels and Saints, in the place where his great Majesty and excellency appears : This is the Kingdome of God, called *the Kingdome of glory. Mat. 6. 33.*

*Consid. 2.*

*How Kingdome is understood here.*

It is the Kingdome of grace we pray for, with the means of it ; and the Kingdome of glory, with the happinesse of it : The Kingdome of Grace, that GOD may rule in our hearts, and not sinne ; and the means are good Ministers, to preach the Word of Grace, and good Magistrates, to protect the Truth, and to defend

6. 33. and the operation of Gods  
 grace, spirit to make the meanes ef-  
 fectually, that so people may  
 be converted, and become  
 subjects to this heavenly  
 King.

What is meant by comming?

Consid. 3

1. That God would send  
 his word, that it may come  
 to those places, and people,  
 where it is not come already.

2. That it may come with  
 enlargement, and increase  
 where it is, both in the out-  
 ward meanes, and inward  
 power.

3. That where opposition  
 is made, it would come to o-  
 verthrow all adversaries and  
 things that doe let and hinder  
 Gods spirituall Government



in his Church and people.

4. Wee pray that there may be an end of our finnes, and miseries: even so come Lord Iesus: *Rev. 2. 2.*

Consideration, 4.

*Instructions to Edifice.*

1. Kingdome implies a King. God is a great King. *Mat. 35.*

From this I learne,

1. To fly to him in necessity, *2 Kings 6. 26.*

2. To rejoyce in him *Psalme, 149. 2.*

3. As a good subject, to yeeld him spiritual obedience, to stand for his Lawes, and fight against his enemies.

2. I should mourne, and pray for all those that have no instruction: or else having the Word preached, are still in the

in bondage of sinne, and Sa-  
luation: and not as yet subject  
to the Lord Iesus Christ.

3. I am to rejoyce when I  
see the Word effectually, and  
people turned from their sins,  
and doe yeeld themselves to  
God's Government.

4. I should try and examine  
whether I am a subject to  
God's Kingdome of grace or

1. All his subjects be Saints  
and holy ones, hee is the King  
of Saints.

2. The world opposes them,  
unregenerate men constant-  
ly hate them.

3. They have a warre  
within them, striving with  
sinne that CHRIST may  
reigne.

4. Where God and grace  
raignes

raignes in the heart; there is a readinesse, and they are enlarged in some measure in holy duties.

5. Where God and grace reignes in the heart, 'tis knowne and felt; hence proceeds sweete peace, consolation, and assurance.

*The third petition: Thy Will be done in earth as it is in heaven.*

4. Considerations  
of the 3.  
Petition.

1. *What the Will of God is.*
2. *How understood here.*
3. *What is meant by Earth as it is in heaven.*
4. *Instructions to edifie.*

Confid. 1.

*What the will of God is.*

1. 'Tis his purpose and decree. *Ephes. 1, 11.*

2. His

1. His Will revealed. *Mat.*

21.

The one secret to ustill it be made knowne by events, the other written in the sacred Scriptures, *Deut. 29. 29.*

Secret things belong to God; reveal'd things to us, and our children.

*Will be* How will is understood here.

heaven.

*Confd. 2.*

God is.

re.

Earth

ie.

is.

and de.

2. His

1. 'Tis the revealed will of God, called his good acceptable perfect will.

*Ro. 12. 2.*

1. Good in it selfe

2. Leading us to all good-esse.

3. Bringing us to enjoy the chiefe good here by faith, hereafter by vision.

2. Acceptable, because God accepts no obedience, but that

is

is agreeable to his will.

3. Perfect, being able to make a sound Christian without popish tradition or humane *Philosophy*, 2. *Tim.* 3. 16, 17. This will of God is the holy Scriptures, called old and new Testament, the Law and the Gospel.

*Consideration 3.*

*What is meant by earth as it is in Heaven.*

'Tis meant in the inhabitants of both places, of men on earth, as 'tis done of Angels in Heaven:

*Who doe Gods will,*

1. With readinesse: they stand before God ready to doe his will, *Psal.* 103. 20.

2. With

2. With celeritie and speed,  
being said to bee winged,

3. Without wearinesse, be-  
ing perfect and spirituall sub-  
stances.

4. With uprightnesse being  
free from all sin and hypocrisie.

*Instructions to edifie.*

4. *Consid.*

1. We should most earnestly  
desire to know the wil of God.

2. Wee should endeavour  
with care and conscience to do  
the will of God.

*To know Gods will.*

1. Labour to be in the estate  
of

of grace: knowledge is a peculiar gift, all share not in it, *Mat*

13. 11. Naturall men cannot know. *1. Cor. 2. 14.*

2. We must shake off sloth, and bee diligent in the use of the meanes of knowledge.

1. Wee must separate ourselves, and take time to gaine it. *Prov. 18. 1.*

2. Wee must come with hungry stomackes to Sermons, to bee fed with knowledge. *Ier. 3. 15.*

3. Search the Scriptures. *Iohn 5. 39. Wee understand by bookes. Dan. 9. 2.*

4. We must pray, *Psa. 119. 18. Cry and call. Prov. 2. 2, 3. pray for the Spirit. Luk. 11. 13. the Spirit will illuminate us. Ephes. 1. 17.*

5. Learne to feare God

to give up our selves to his  
service. *Psa. 25. 14. Rom. 12. 2.*

*To doe Gods will take these  
motives.*

1. We shall differ from hy-  
pocrites which say and doe  
not, *Mat. 23. 3.*

2. Wee shall differ from  
backsliders and apostates, who  
swear and do not, *Mat. 7. 26.*

3. Christ will esteeme us  
as his kindred, *Mat. 12. 50.*

4. Wee shall bee blessed in  
his life, *Luke 11. 28.*

5. VVe shall be saved in the  
to come, *Mat. 7. 21.*

*In doing Gods will.*

1. VVe must renounce our  
owne wils.

2. Aime



2. Aime at Gods Honour,  
and his peoples good.

3. Keepe to the rule of his  
owne Word.

4. Looke to the best exam-  
ples.

5. Fight against opposition  
within, and without.

6. Esteeme it our meate and  
drinke to doe his will.

7. To bee grieved for our  
weaknesse, and indisposi-  
nesse to doe his will.

8. To long to bee in Hea-  
ven for this cause, that we might  
obey him perfectly.

9. To doe what wee can to  
winne others to yeeld obedi-  
ence to his Will.

The fourth Petition, Give  
this day our dayly bread.

1. What is meant by bread.
2. Why we aske dayly bread
3. Instructions to edifie.

Threeco-  
siderations  
of the 4.  
Petition.

What is meant by bread.

Bread is taken literally,  
that is made of the flower  
wheat.

Bread is taken spiritually,  
Christ is bread. *Iohn 6. 50.*

Bread is taken for all the  
meate on the table. *Exod. 18.*

*Acts 2. 46.*

Bread is taken for all the  
necessaries of this life, com-  
prehended under bread : *Gen.*

*19. In the freate of thy  
meates thou shalt eat thy bread:*

so

1. *Consid.*

So, *Exod. 23. 25. I will blesse the bread*: So bread here in the Lords prayer is all the necessities of this life.

*Consid. 2. Why doe we aske daily bread.*

1. That we may depend on God from day to day, & learn his providence.

2. To come to him daily by prayer, so we continue our acquaintance with him.

3. This way wee are kept humble, when every day we must begge our bread. We depend on God as children, wee pray for bread as sensible children, we being humble and gracious children.

*Instructively*

*Instructions to edifie.**Consid. 3*

1. Temporall blessings are  
 to be sought for by prayer,  
 Mat. 36. 37. God will be  
 sought unto of the house of

*We must aske dayly bread.*

2. Abundance is rather  
 the Lords casting on us, than  
 our earnest desiring *Matth.*  
*Wee aske dayly bread,*  
 things fit and convenient for  
 childrens lives and places.

3. Wee cannot merit heaven  
 but doe begge daily bread of

4. 'Tis God gives us all  
 earthly things : of his hand  
 we receive all, there-  
 fore

fore wee should;

1. Come by them lawfully
2. And use them moderately.
3. Be content with his disposing; and distribution.

The fifth Petition : *Forgive us our Trespases, as we forgive them that trespass against us.*

3. Consideration  
of the 5.  
Petition.

1. *What is meant by Trespases.*
2. *What 'tis to forgive.*
3. *Instructions to edification.*

Consideration. 1.

*What is meant by Trespases*

A trespasse, is an offence, fault, or misdeed: under that one word, may bee comprehended to sinne, or crime

to doe unequally, to transgress.

Trespases are called debts, and a man must account for them, to satisfie for them in himselfe or his Surety.

1. Our sinnes are either, imitative: so *Adams* sinne is  
us. *Rom. 5.*

2. Our naturall corruption dwells in us, *Rom. 7.* and  
ing on us, *Heb. 12. 1.* and inti-  
us. *James 1.*

3. Or they be actuall sins, *variations*, a comming  
ort of duty or transgressions,  
going beyond the bounds;  
either in us, an indisposi-  
on, or an ill disposition; and  
our conversation, an omissi-  
of good, or commission of  
ill; or a sinnefull perfor-  
of good duties which  
wee

we have undertaken.

*Consid. 2.*

*What it is to forgive.*

To forgive, is, not to impute  
 2. Cor. 5. To cancell the bond  
 Colos. 2. not to lay to mans  
 charge. Ro. 8. To pardon, to re-  
 ceive to favour, not to revenge,  
 to take away. *Ioh. 1. 19:*

*Consid. 3.*

*Instructions to edifie.*

1. All of us are sinners, and  
 neede mercy. *Rom. 3.*
2. Sinne is in the regene-  
 rate, who pray dayly.
3. God onely pardons sinne  
*Matth. 9.*
4. Revengefull men shall  
 have no forgivenessse.

*Four*

*Four conclusions from  
hence.*

1. If all be sinners, as it is manifest they are, then all had neede to repent. *Luk. 13. 9.*
2. If sinne be in the regenerate, as it is plaine, *Rom. 7. I am.* then there is no perfection.
3. If God onely pardon me, I neede goe to no other.
4. I must learne to bring my heart to forgive others, and manifest my forgiveness.
5. By a disposition to forgive a wrong without an acknowledgement.
6. To pardon freely on an acknowledgement.

T

3. To l



3. To be sorry, if in the meane time any evill hath befallen him that wronged mee.

4. To take his part if any speake against him, and speake well of him my selfe.

5. To watch an opportunity to pleasure him.

6. To pray for his prosperity, and rejoyce if any blessing befall him.

5. Prayer must bee used for pardon of sin:

1. Dayly.

2. Earnestly.

3. with broken-hearted confessions.

4. With shame and humbled concerning the finnes, and pardon whereof wee pray for.

The first petition, *Lead us not into temptation, but deliver us from evil.*

5. Considerations concerning the 6 Petition.

1. *What temptation is.*
2. *What it is to be led into temptation.*
3. *What evil is.*
4. *What 'tis to be delivered from evil.*

Instructions to edifie.

*What temptation is.*

Confd. 1

Temptation is approving, and trying, the end is manifestation.

1. God tries us by favours and corrections, and shewes us what is in our hearts.

2. Men may try us by subtilty to catch an advantage: as they tempted Christ, *Mat.*

3. Our own lusts doe tempt us and intice us, and draw us from God, under pretence of some seeming gainc or delight. *Iam. 1. 14.*

4. The diuill tempteth by suggestions, he winnowes the corne, and leaves in us chaffe and huskes; hee tempteth not so much to trie, as to destroy us. *1. Thes. 3. 5.*

Consid. 2

*What it is to be led into temptation.*

1. There is a leading treacherously, so *Iudas* led them that tooke Christ.

2. There is a martiall leading, so the Captaine leadeth the souldiers.

3. There is a iudiciall leading, so God leades men,

deliueration.

delivers them over. There is a  
leading forth to fight. There  
is a leading forth to fall. *Christ*  
*led of the Spirit* and affi-  
cted, *Mat. 4.* *Joseph* was temp-  
ted and afflicted, *Gen 39.* The  
Priest was tempted and affi-  
cted, *Zac. 3. 1.* *Judas* was temp-  
ted, and fell totally. *David*  
was tempted, and fell dange-  
rously. *Peter* was tempted, and  
fell fearfully: some God leads  
as a Captaine, and they stand  
courageously; hee stands by  
them, *His grace is sufficient for*  
*them: 2. Cor. 12.* Some he leads  
and leaves, and these fall; if  
their strength is departed, they  
are given over judicially, they  
can neither watch, nor pray,  
*Mat. 26. 41.* so they sinne, and  
weeld the best men to their  
humiliation, others to destru-  
ction.

T 3

What

3. Consider.

**What evil is.**

1. It is an ill corrupt conscience. *Mat. 5. 37.*

2. Evil is punishment. *Amos 3. 6.*

3. Sinne is evil, *Rom. 7. 14.* the evil I hate, I doe.

4. It is our sinfull persons. *Mat. 7. 11.*

5. It is the divell, he is the evill one, *1. Joh. 2. 13.*

**Evil is,**

The evill one, and sinne, and punishment; especially, wee pray agāing the evil of sinne; were it not for sinne, the divell would be a glorious holy angel, and we happy creatures.

What

T

What

What 'tis to be delivered from 4. *Consid.*

1. To be delivered from an  
state of outward misery. *Psa.*

22.

2. To be delivered from the  
guilt and punishment of sin.

*Psalm 51. 14.*

3. To be delivered from  
death, *1 Thes. 1. 10.* There

is a deliverance from falling,  
which is a preservative delive-

rance : there is a deliverance  
from perishing, which is a re-

storative deliverance : Heere  
we desire to be delivered from

falling when we be tempted.

*Instructions to edifie.*

5. *Consid.*

1. Wee must expect to bee

T 4

temp.

tempted : GOD had but one sonne without sinne , but hee hath never a sonne without temptation.

2. There bee certaine times when Sathan will be busie, and things whereabout.

1. When wee be alone : so *Eve* was tempted.

2. In evill company : so *Peter* was tempted to deny his Master.

3. Sometimes to secret sin when there is a fit opportunity : so *Ioseph* was tempted.

4. When some object is presented to our carnall senses : so *Achan* was tempted, and *David* by the sight of *Bathsheba*.

5. In time of adversity our tentations will be to despair : so *Iob* was tempted : or in prosperity , to presume, w

pr

out one  
but hee  
without  
proude and secure : so most are  
tempted.

6. Concerning our duties :  
we be tempted either to neg-  
lect them, or to bee carelesse  
and cold, rare and seldome in  
the performance : or thinke  
this but in vaine, God will not  
accept any of our services : or  
propound wrong ends, or  
trust to the act done, or grow  
tired, and give over, &c.

7. Concerning our callings,  
to be idle, to dislike them, or  
to be unjust, or too worldly :  
Wives and husbands will bee  
tempted to wish the yoake-  
fellow dead, or to despise, or  
to be bitter and unquiet.

8. Looke alwayes to bee  
tempted where there is grea-  
test weaknesse, where we be  
most prone ; to drinking, or

T s

passion,



passion, or vaine glory, or worldlinesse, or uncleannesse, or quarrelling.

4. Expect one temptation after another, faint not in any, nor expect long quietnesse after a victory; the Tempter will come againe.

5. Watch the heart diligently, to pray often, and fervently, is the most powerfull way to be kept from falling in temptations. To cherish good motions, frequent good company: to bee alwayes doing something that is good. Often to humble our selves, to set the Lord alwayes before us, and to have his Word dwell plenteously in us, is a sure and safe way not to fall in temptations.

6. Wee should labour to please

Fourthly, the assent to pray-

er, Amen.

Consi-  
deration 4.

Wee must bring faith with  
our prayers.

1. By Faith wee please God,  
and are accepted.

2. Hee we pray unto is the  
object of our Faith. *Romans*  
*10.14.*

3. Faith makes us pray ear-  
nestly and comfortably, be-  
ing perswaded G O D heares  
us.

4. Faith makes us pray ac-  
cording to the will of God ;  
Faith will have a warrant and  
ground for that is desired.

5. Faith is a mediator at  
Gods right hand , and lookes  
for acceptance in him.

6. Faith

6. Faith will waite after prayer, and expect an answer from God, and makes us say *Amen* to our owne prayers. God will give that I aske, or that is better for mee, than I am able to aske in his due time.

*Psal. 65. 2.*

*O qui exaudis orationem: usque  
ad te omnis Caro ven-  
tura est.*

*Psal. 22. 5, 6.*

*Tibi confisi sunt maiores nostri,  
confisi sunt & liberaasti eos.  
Ad te clamaverunt & erepti  
sunt.*

Job 36.13.

*Hypocritarum verò ex animo:  
qui opponunt Iram, nec vo-  
ciferantur cum vincit  
eos.*

Job 27.10.

*In omnipotente sese oblectat?  
invocat Deum omni Tēpore?*

A pray.



A Prayer according  
to our LORDS  
PRAYER.

*Our Father.*

**M**OST Blessed GOD,  
and in JESUS CHRIST  
our most gracious Fa-  
ther, we poore wormes doe  
humbly acknowledge thy ad-  
mirable love, that *wee which*  
*are by nature children of wrath,*  
*should bee made thy children by*  
*Grace and Adoption:* O giue  
us the disposition of thy chil-  
dren, that we may come unto  
thee

with confidence, as to our  
 gracious Father, teach us to  
 reverence thee greatly, and  
 depend upon thee, and pa-  
 tiently to beare thy correcti-  
 ons, and to profit by the n:  
 ame us daily more like to  
 thy selfe, and give us grace to  
 ascribe forthy dishonour, and  
 to expect the Kingdome,  
 which thy good pleasure is to  
 give to thy Children.

GOD,  
 CHRIST  
 gracious Fa-  
 ther, who  
 s doe  
 thy ad-  
 which  
 praye  
 ren by  
 give  
 chil-  
 unto  
 the

Which art in Heaven.  
 Thou art a heavenly Lord,  
 and dwellest in a heavenly  
 habitation; where thy glory  
 shines most cleere, and those  
 blessed Angels and Saints en-  
 joy that by vision, which wee  
 enjoy by Faith; looke downe  
 from

from heaven on us thy poore  
children below, calling up  
on thy name, and heare  
thou in Heaven, and shew  
mercy on Earth, that through  
**C H R I S T** wee may ob-  
taine Heavenly blessings: Ob-  
bee thou our portion, our  
Saviour, our Comforter  
change us, renew us, and san-  
ctifie us, fill us with heavenly  
desires; heavenly graces, and  
make us heavenly in duties,  
and *in all manner of conversa-  
tion*: give us a heavenly frame  
of heart and soule, and by  
thy power keepe us constant-  
ly in Heavenly mindednesse,  
that wee may beginne our  
Heaven heere in sweet  
Communion, and acquaint-  
tance with thy Majesty, and  
bee best satisfied in Hea-  
venly

thy heavenly Mansions.

*Hallowed be thy Name.*

Thy Name O Lord endures forever, and thy remembrance through all Ages: O reveale thy selfe so to us, that wee may honour thee our God, and acknowledge thee in thy selfe to be the only true God: We desire so to sanctifiethy Name, that wee may admire thee in thy glorious workes, reverence thy Titles, Attributes, and Ordinances. Good Father, give us a holy zeale for thy honour, and



and enable us to be abundant  
and fervent in Thanksgiving,  
and grant that by being  
strengthened in faith, and be-  
ing sound in Repentance, and  
sincere in obedience, and be-  
ing ready to suffer for thy  
sake, thy great Name may  
gaine honour by us: And  
wheresoever wee are, and  
whatsoever we doe, teach us  
to remember thy presence, to  
stand in awe of thy Majesty,  
and to sanctifie thee in our  
hearts.

*Thy Kingdome come.*

**T**Hy Kingdome is over all,  
but thou hast a blessed go-  
vernment in the hearts of thy  
children, and hast a King-  
dome

dom of grace here. make thy  
Word powerfull by the ope-  
ration of thy blessed Spirit:  
Grant that thy Ministers may  
preach thy Truth, the Magi-  
strates maintaine it, all sorts  
of people embrace, and sub-  
mit to Christs government:  
Send thy Word where it hath  
never beene, restore it where  
it hath beene suppressed: make  
it fruitfull where it is prea-  
ched, beate downe the King-  
dome of Sathan, enlarge the  
Kingdome of Grace, hasten  
the Kingdome of glory: cause  
us to rejoyce in thy govern-  
ment, and to carry our selves  
as thy people, alwayes de-  
siring and waiting for the com-  
ing of *Christ*, that wee with  
the rest of thy people may be  
exalted, and *thine enemies*  
*made*

*made thy foote-stoole.* In the  
meane time let us with the  
children of *Sion* rejoyce in our  
heavenly King, and flie to him  
in all our needes, and fight  
gainst his enemies, and stand  
for his Lawes as becomes obe-  
dient subjects.

*Thy will be done in earth, as it  
is in Heaven.*

**T**Hou hast revealed thy  
good & acceptable & per-  
fect wil in thy holy word: grant  
us heavenly *eye-salve* to see  
Divine mysteries therein con-  
tained, which *flesh and blood*  
cannot *reveale* unto us; make  
us of that number to whom thou  
gavest to know thy will; grant  
that wee shaking off our sloth,  
may

In the may incline our hearts to  
with the know, cause us to *search the*  
e in our *Scriptures*, that we may under-  
e to him stand by those bookes of the  
fights Prophets and Apostles: ô give  
and stand as grace as the hungry to cry  
es obe to thee, and doe thou *feede us*  
with *knowledge and understan-*  
ding. And that wee may know  
for our owne good: bow our  
h, as it hearts to obedience; that as in  
heaven thy will is done with  
readinesse, and uprightnesse,  
ed thy and constancy; so wee may  
e & per- rive to follow the heavenly  
d: grane xamples, that wee may differ  
to see from hypocrites and back-sli-  
in con- ders; and may be reckoned a-  
d: blon mongst Christs spirituall kin-  
; make ed, who are blessed here, and  
hom' to ed hereafter. Lord enable  
; grane to renounce our owne cor-  
ur sloth, rupt wils, and to fight against

V

OUR

our indispolednes, to esteeme  
it our happinesse to doe thy  
will, and to winne othersto  
bey thee : and let us long  
desire to be in heaven, that we  
may obey thee, and doe thy  
will perfectly.

*Give us this day our dai-  
ly bread.*

**G**Ive us ô Lord, things  
needfull for the preserva-  
tion of our lives, and the up-  
holding us in the places thou  
hast set us in, and blesse us  
with thy temporall gifts, give  
us wisdom well to use them  
enable us more to depend  
thy providence, as become  
thy children, to seeke nothing  
for bodily things, and daily

humble our selves , acknow-  
ledging wee merit nothing ;  
give us good Father modera-  
tion in the desire and use of  
earthly blessings , sweeten all  
with contentment , and grant  
that seeking spirituall blessings  
in the first place , the outward  
blessings may bee cast upon  
us by lawfull meanes ; and  
wee may bee encouraged to  
serve thee with joyfulnessse  
and a good heart , who doest  
give us all we doe enjoy.

*And forgive us our Trespases,  
as we forgive them that  
Trespasse against us.*

**W**Ee confesse *Adams*  
finne is ours by im-  
putation ; wee fell in him , and  
V 2 are

are guiltie of his disobedience,  
 and *by nature we be children of*  
*wrath* : we have an indisposi-  
 tion to all goodnes, and a prone-  
 nesse to all evill ; we have o-  
 mitted much good, and com-  
 mitted much evill ; wee have  
 sinned against thy Law by dis-  
 obedience , against thy Gos-  
 pel by unbeliefe , against thy  
 mercies by forgetfulnesse, and  
 unthankfulnesse : against thy  
 judgments that wee have not  
 feared , and *learned righteous-*  
*nesse* ; against thy holy ordinan-  
 ces, by unfruitfulnesse: the best  
 of our actions be sinfull , wee  
 are farre gon in rebellion :  
 we know not what to doe, but  
 our eyes are towards thee, O  
 Lord ; forgive our sinnes in  
 Christs blood , impute them  
 not unto us for his sake, cancell  
 the

the hand-writing is against us,  
pardon our trespases, lay not  
our sinnes to our charge : wee  
need mercy, we come to thee  
the GOD of mercy : to thee  
*belongs forgivenesse*, teach us  
to repent, to loath our selves,  
to hate our sinnes : Lord, wee  
desire to forgive them doe  
trespasse against us, to pray  
for them, to desire, and pro-  
cure their good on all occasi-  
ons, laying aside malice and  
revenge.

---

*And lead us not into Tenta-  
tion, but deliver us from e-  
vill.*

L Ead us not judicially O  
Lord to be tempted, then  
wee shall fall, and bee over-

V 3 come :



come : Oh, doe thou graciously stand by us, and assist us ; cause us to expect tryall and tentations : When wee are alone, let us be well imployed, and teach us to shunne the vill Company, and alwayes to watch over our senses : In adversity keepe us from murmuring and impatience, and let us not despaire : in prosperity keepe us from pride and security. In our performance of Dutie keepe us from wrong ends, from our aimes, from carelesnesse and coldnesse ; from tainting or resting in the act done : keepe us when wee bee tempted about our Callings, that wee doe not dislike them, or over-love them for their gaine ; or be idle, or unjust. Keepe us from all uncharitable

ou graue carriage to others: let us  
and afflict tentations, and doe  
t tryall: strengthen us where wee  
n wee most weake: Teach us to  
implore constantly, to pray  
hungrily, to cherish good  
always, to frequent good  
ces: company, to be alwayes do-  
omming something that is good:  
e, make us sound in humiliation;  
ry keep thy Word dwell plen-  
rity. Aboundantly in us. Deliver us from  
Dwelling in temptation: deliver us  
ends from occasions of falling: de-  
fessness from following oure-  
ainting all inclinations: deliver us  
done from evill workes, and from  
e tempt the evill one, and from eter-  
g, the all damnation.

them  
or the  
unjust  
chan-  
rable

V 4

For

*For thine is the Kingdome,  
the power, and the glory  
for ever.*

**W**E free'y acknowledge  
thy Sovereignty, thou  
excellest as head over all, thou  
art the great King, the ruler of  
the World, thy Dominion is  
over all; thy Power is unresist-  
able; thou dost what thou  
wilt; thou art the God of glo-  
ry, and worthy to bee admir-  
ed, adored, revered, and  
praised of Angels and men,  
*For thy Kingdome is an ever-  
lasting Kingdome:* thy eternall  
power is seene in the Creati-  
on of heaven and earth, and  
glory is to be ascribed to thy  
Blessed Majesty, in all gene-  
rations, in al Countries, King-  
domes,

domes, Families; from all  
persons, every where, and e-  
vermore. *Amen.*

Lord increase our Faith,  
enable us to beleeeve, thou  
hearest us calling on thy name,  
according to thy Word: by  
Faith wee come unto thee in  
the Name of our blessed Me-  
diator: by faith wee desire  
to wait for a gracious  
answer: *O Lord heare:*  
*O Lord pardon: O*  
Lord answer for  
Christs sake  
*Amen.*

The



## The Epilogue.

*S*ay not my hand to passe  
 This work hath brought  
 Or this my Wisedome  
 Hath attained to;  
 Gods onely grace in me  
 The same hath wrought  
 He's Author of  
 The little good I doe.

F F N f S.

fore wee should,

1. Come by them lawfully.
2. And use them moderately.
3. Be content with his disposing, and distribution.

The fifth Petition : *Forgive us our Trespases, as we forgive them that trespasse against us.*

3. Considerations  
of the 5.  
Petition.

1. *What is meant by Trespases.*
2. *What 'tis to forgive,*
3. *Instructions to edifie.*

*What is meant by Trespases.*

Consideration, 1.

A trespasse, is an offence, fault, or misdeede: under that one word, may bee comprehended to sinne, or erre,

to

to doe unequally, to transgress.

Trespases are called debts, and a man must account for them, to satisfie for them in himselfe or his Surety.

1. Our finnes are either imputative: so *Adams* sinne is ours. *Rom. 5.*

2. Our naturall corruption that dwels in us, *Rom. 7.* and hangs on us, *Heb. 12. 1.* and intices us. *James 1.*

3. Or they be actuall sins, *Prevarications*, a comming short of duty or transgressions, a going beyond the bounds; 'tis either in us, an indisposition, or an ill disposition; and in our conversation, an omission of good, or commission of evill; or a sinnefull performance of good duties which

wee

we have undertaken.

*Confid. 2*

*What it is to forgive.*

To forgive, is, not to impute:  
2. Cor. 5. To cancell the bond,  
Colos. 2. not to lay to mans  
charge. Ro. 8. To pardon, to re-  
ceive to favour, not to revenge,  
to take away. Job. 1. 19:

*Confid. 3.*

*Instructions to edifie.*

1. All of us are sinners, and  
neede mercy. Rom. 3.
2. Sinne is in the regene-  
rate, who pray dayly.
3. God onely pardons sinne  
Matth 9.
4. Revengefull men shall  
have no forgiveness.

*Four*



*Four conclusions from  
hence.*

1. If all be sinners, as it is manifest they are, then all had neede to repent. *Luk. 13. 9.*

2. If sinne be in the regenerate, as it is plaine, *Rom. 7. Iam. 3. 2.* then there is no perfection.

3. If God onely pardon sinne, I neede goe to no other.

4. I must learne to bring my heart to forgive others, and manifest my forgiveness.

1. By a disposition to forgive a wrong without an acknowledgement.

2. To pardon freely on an acknowledgement.

T

3. To

3. To be sorry, if in the meane time any evill hath befallen him that wronged mee.

4. To take his part if any speake against him, and to speake well of him my selfe.

5. To watch an opportunity to pleasure him.

6. To pray for his true prosperity, and rejoyce if any blessing befall him.

5. Prayer must bee used for pardon of sin:

1. Dayly.

2. Earnestly.

3. with broken-hearted confessions.

4. With shame and hatred concerning the finnes, the pardon whereof wee pray for.

The

The sixt petition, *Lead us not into temptation, but deliver us from evil.*

5. Considerations concerning the 6 Petition

1. *What temptation is.*
2. *What it is to be led into temptation.*
3. *What evil is.*
4. *What it is to be delivered from evil.*
5. *Instructions to edifie.*

*What temptation is.*

Consid. I

Temptation is approving, and a trying, the end is manifestation.

1. God tries us by favours and corrections, and shewes us what is in our hearts.
2. Men may try us by subtiltie to catch an advantage: so they tempted Christ, *Mat.*

*16. 1.*

T 2

3. Our

3. Our own lusts doe tempt us and intice us, and draw us from God, under pretence of some seeming gaie or delight. *1. Cor. 7. 31.*

4. The diuell tempts by suggestions, he winnowes out the corne, and leaves in us the chaffe and huskes, hee tempts not so much to trie, as to destroy us. *1. Thes. 3. 5.*

*Confid. 2*

*What it is to be led into temptation.*

1. There is a leading treacherously, so *Judas* led them that tooke Christ.

2. There is a martiall leading, so the Captaine leades the souldiers.

3. There is a judicall leading, so God leades men, and delivers

delivers them over. There is a leading forth to fight. There is a leading forth to fall. *Christ was led of the Spirit* and assisted, *Mat. 4. Joseph was tempted and assisted, Gen. 39. The Priest was tempted and assisted, Zach. 3. 11. Judas was tempted, and fell totally. David was tempted, and fell dangerously. Peter was tempted, and fell fearfully*; some God leads as a Captaine, and they stand couragiously; hee stands by them, *His grace is sufficient for them: 2. Cor. 12.* Some he leads out and leaves, and these fall; their strength is departed, they are given over judicially, they can neither watch, nor pray, *Mat. 26. 41.* so they sinne, and yeld the best men to their humiliation, others to destruction.

T 3

What

3. Consider.

*What evil is*1. It is an ill corrupt conscience. *Mat. 5. 37.*2. Evil is punishments. *Amos 36.*3. Sinne is evil, *Rom. 7. 13.*  
the evil I hate, I doe.4. It is our sinfull persons, *Mat. 7. 11.*5. It is the divell, he is the  
evill one, *1. Ioh. 2. 13.**Evil is,*

The evil one, and sinne, and  
punishment; especially, wee  
pray againg the evil of sinne;  
were it not for sinne, the divell  
would be a glorious holy an-  
gell, and we happy creatures.

*What*

*What 'tis to be delivered from* 4. *Confid.*  
*evill.*

1. To be delivered from an  
estate of outward misery. *Psa.*  
25. 22.

2. To be delivered from the  
guilt and punishment of sin.  
*Psalme* 51. 14.

3. To bee delivered from  
wrath. *1 Thes.* 1. 10. There  
is a deliverance from falling,  
which is a preservative delive-  
rance : there is a deliverance  
from perishing, which is a re-  
storative deliverance : Heere  
we desire to be delivered from  
falling when we be tempted.

*Instructions to edifie.*

5. *Confid.*

1. Wee must expect to bee

T 4

temp.

tempted : GOD had but one sonne without sinne , but hee hath never a sonne without temptation.

2. There bee certaine times when Sathan will be busie, and things whereabout.

1. When wee be alone : so *Eve* was tempted.

2. In evill company : so *Peter* was tempted to deny his Master.

3. Sometimes to secret sin, when there is a fit opportunity : so *Ioseph* was tempted.

4. When some object is presented to our carnall senses: so *Achan* was tempted, and *David* by the sight of *Bathsheba*.

5. In time of adversity our tentations will be to despaire, so *Iob* was tempted : or in prosperity , to presume , waxe proud



proud and secure : so most are tempted.

6. Concerning our duties : we be tempted either to neglect them, or to bee careless and cold, rare and seldome in the performance : or thinke 'tis but in vaine, God will not accept any of our services : or we propound wrong ends, or trust to the act done, or grow faint, and give over, &c.

7. Concerning our callings, to be idle, to dislike them, or to be unjust, or too worldly : Wives and husbands will be tempted to wish the yoake-fellow dead, or to despise, or to be bitter and unquiet.

8. 3. Looke alwayes to bee tempted where there is greatest weaknesse, where we be most prone ; to drinking, or

T 55

passion,

passion, or vaine glory, or worldlinesse, or uncleannesse, or quarrelling.

4. Expect one temptation after another, faint not in any, nor expect long quietnesse after a victory; the Tempter will come againe.

5. Watch the heart diligently, to pray often, and fervently, is the most powerfull way to be kept from falling in our tentations. To cherish good motions, frequent good company: to bee alwayes doing something that is good: Often to humble our selves, to set the Lord alwayes before us, and to have his Word dwell plenteously in us, is a sure and safe way not to fall in tentations.

6. Wee should labour to please

please God, then hee will not give us over judicially to Satan; but stand by us and support us, and our temptations shall be our exercise, and end with our honour and peace.

7. When we get the victory to praise the Lord, 'tis hee delivers from evil, he delivers from the occasion of sinne, or withdrawes our affections, or gives a sufficiency of grace to struggle, or rayses us up being fallen, and pardons us, and makes us see our weakenesse, and puts fresh strength in our soules.

The Conclusion.

*For thine is the Kingdome,  
the Power and the Glory for  
ever: Amen.*

11. *Here is an acknowledge-*

*ment.*

Some observations upon the conclusion

- ment of Gods Sovereignty.
2. The particulars set downe :  
Dominion , Power , and  
Glory.
  3. The perpetuity, for ever.
  4. The assent to prayer, Amen.

Seet. I.

*First, Here is an acknowledg-  
ment of Sovereignty.*

1. A Sovereignty that is absolute, and independant.
2. A Sovereignty acknowledged freely.
3. A Sovereignty expressed with divine rhetorique, and holy eloquence in sundry places of Scripture : as, 1. Chron. 29. 11. *Thou excellest as head over all.* 1. Tim. 6. 15. *He is the only potentate, the King of kings: The Lord of the whole earth.*

Second

Secondly, the particulars set  
downe.

Seet. 2.

1. Kingdome.

2. Power.

3. Glory.

First, he hath dominion; he  
is Lord over all, *Rom. 10. 12.*

Secondly, he hath power to  
order & dispose of all, to exalt,  
to abase, to punish, to blesse: this  
power of his is testified divers  
wayes.

1. By his owne mouth; *Gen.*  
*17. 1. I am God omnipotent.*

2. By Angels. *Rev. 5. 11, 12.*

3. By men. *Psalms. 62. 12.*  
*Nahum. 1. 3.*

4. By his works. *Rom. 1. 20.*

Thirdly, from his dominion  
and power redoundeth his  
glory: hee is truly stiled the

God

God of glory, Acts 7.2. and hee is clothed with glory, Psal. 104. 1. and had glory essentially before there was a world, Job: 17. 5. and to the creatures his glory is made known, and 'tis our bounden dutie to give glory to God: Herod for not doing it, was eaten of wormes. Acts 12.

Consid. 3

Thirdly, the perpetuity,  
for ever.

Earthly Princes have dominion, power and glory for a short time, and as Gods deputies at his disposing; & though here they be as gods, they die like men, Psalm. 82. but Gods kingdome is an everlasting kingdome, and his dominion endureth throughout all generations. Psal. 145. 13.

Fourth.

Fourthly, the assent to pray. *every man.*

Consideration 4.

Wee must bring faith with our prayers.

1. By Faith wee please God, and are accepted.

2. Hee we pray unto is the object of our Faith. *Romans 10. 14.*

3. Faith makes us pray earnestly and comfortably, being perswaded GOD heares us.

4. Faith makes us pray according to the will of God; faith will have a warrant and ground for that is desired.

5. Faith is a mediator at Gods right hand; and looks for acceptance in him.

6. Faith

6. Faith will waite after prayer, and expect an answer from God, and makes us say *Amen* to our owne prayers: God will give that I aske, or that is better for mee, than I am able to aske in his due time.

*Psal. 65. 2.*  
*O qui exaudis orationem: usque*  
*ad te omnis Caro ven-*  
*tura est.*

*Psal. 20. 5, 6.*  
*Tibi confisi sunt maiores nostri,*  
*confisi sunt & liberaisti eos.*  
*Ad te clamaverunt & erepti*  
*sunt.*

*Job.*



Job 36.13.

*Hypocritarum vero ex animo:  
qui opponunt Iram, nec vo-  
ciferantur cum vincit  
eos.*

Job 27.10.

*An in omnipotente sese oblectat?  
invocat Deum anni Tēpore?*

A pray.



A Prayer according  
to our LORDS  
PRAYER.

*Our Father.*

**M**OST Blessed GOD,  
and in JESUS CHRIST  
our most gracious Fa-  
ther, we poore wormes doe  
humbly acknowledge thy ad-  
mirable love, that *wee which*  
*are by nature children of wrath,*  
*should hee made thy children by*  
*Grace and Adoption:* O give  
us the disposition of thy chil-  
dren, that we may come unto  
thee

thee with confidence, as to our  
gracious Father, teach us to  
reverence thee greatly, and  
to depend upon thee, and pa-  
tiently to beare thy correcti-  
ons, and to profit by them:  
make us dayly more like to  
thy selfe, and give us grace to  
grieve for thy dishonour, and  
to expect the Kingdome,  
which thy good pleasure is to  
give to thy Children.

*Which art in Heaven.*

**T**Hou art a heavenly Lord,  
and dwellest in a heavenly  
habitation, where thy glory  
shines most cleere, and those  
blessed Angels and Saints en-  
joy that by vision, which wee  
enjoy by Faith, looke downe  
from

from heaven on us thy poore  
children below, calling up  
on thy name, and heare  
thou in Heaven, and shew  
mercy on Earth, that through  
C H R I S T wee may ob-  
taine Heavenly blessings: Oh  
bee thou our portion, our  
Saviour, our Comforter;  
change us, renew us, and san-  
ctificus, fill us with heavenly  
desires, heavenly graces, and  
make us heavenly in duties,  
and *in all manner of conversa-  
tion*: give us a heavenly frame  
of heart and soule, and by  
thy power keepe us constant-  
ly in Heavenly mindednesse,  
that wee may beginne our  
Heaven heere in sweete  
Communion, and acquaint-  
tance with thy Majesty, and  
bee best satisfied in Hea-  
venly

venly employments, and at  
last enjoy thee whom wee  
now call upon, and rest in  
thy heavenly Mansions.

*Hallowed be thy Name.*

**T**Hy Name O Lord en-  
dures for ever, and thy  
remembrance through all A-  
ges: O reveale thy selfe so to  
us, that wee may honour thee  
our God, and acknowledge  
thee in thy selfe to be the one-  
ly true God: We desire so to  
sanctifie thy Name, that wee  
may admire thee in thy glori-  
ous workes, reverence thy  
Titles, Attributes, and Ordina-  
nces. Good Father, give us  
a holy zeale for thy honour,  
and

and enable us to be abundant  
and fervent in Thanksgiving,  
and grant that by being  
strengthened in faith, and be-  
ing found in Repentance, and  
sincere in obedience, and be-  
ing ready to suffer for thy  
sake, thy great Name may  
gaine honour by us: And  
wheresoever wee are, and  
whatsoever we doe, teach us  
to remember thy presence, to  
stand in awe of thy Majesty,  
and to sanctifie thee in our  
hearts.

*Thy Kingdome come.*

**T**Hy Kingdome is over all,  
but thou hast a blessed go-  
vernment in the hearts of thy  
children, and hast a King-  
dome

dom of grace here make thy  
Word powerfull by the ope-  
ration of thy blessed Spirit:  
Grant that thy Ministers may  
preach thy Truth, the Magi-  
strates maintaine it, all sorts  
of people embrace, and sub-  
mit to Christs government:  
Send thy Word where it hath  
never beene, restore it where  
it hath beene suppressed: make  
it fruitfull where it is prea-  
ched, beate downe the King-  
dome of Sathan, enlarge the  
Kingdome of Grace, hasten  
the Kingdome of glory: cause  
us to rejoyce in thy govern-  
ment, and to carry our selves  
as thy people, alwayes de-  
siring and waiting for the com-  
ming of *Christ*, that wee with  
the rest of thy people may be  
exalted, and *shine enemies*  
*made*



*made thy foote stoole.* In the  
meane time let us with the  
children of *Sion* rejoyce in our  
heavenly King, and flie to him  
in all our needes, and fight a-  
gainst his enemies, and stand  
for his Lawes as becomes obe-  
dient subjects.

*Thy will be done in earth, as it  
is in Heaven.*

**T**Hou hast revealed thy  
good & acceptable & per-  
fect wil in thy holy word: grant  
us heavenly *eye-salve* to see  
Divine mysteries therein con-  
tained, which *flesh and blood*  
cannot *reveale* unto us; make  
us of that number to whom 'tis  
given to know thy will; grant  
that wee shaking off our sloth,  
may



may incline our hearts to know, cause us to *search the Scriptures*, that we may understand by those bookes of the Prophets and Apostles: o give us grace as the hungry to cry to thee, and doe thou *feede us with knowledge and understanding*. And that wee may know for our owne good: bow our hearts to obedience, that as in heaven thy will is done with readinesse, and uprightnesse, and constancy; so wee may strive to follow the heavenly examples, that wee may differ from hypocrites and back-sliders; and may be reckoned amongst Christs spirituall kindred, who are blessed here, and saved hereafter. Lord enable us to renounce our owne corrupt wils, and to fight against

V

our

our indisposednes, to esteeme  
it our happinesse to doe thy  
will, and to winne others to o-  
bey thee : and let us long and  
desire to be in heaven, that we  
may obey thee, and doe thy  
will perfectly.

---

*Give us this day our dai-  
ly bread.*

**G**Ive us o Lord, things  
needfull for the preserva-  
tion of our lives, and the up-  
holding us in the places thou  
hast set us in, and blesse unto  
us thy temporall gifts, give us  
wisdomme well to use them :  
enable us more to depend on  
thy providence, as becomes  
thy children, to seeke to thee  
for bodily things, and daily to  
hum-

humble our selves, acknowledging wee merit nothing; give us good Father moderation in the desire and use of earthly blessings, sweeten all with contentment, and grant that seeking spirituall blessings in the first place, the outward blessings may bee cast upon us by lawfull meanes; and wee may bee encouraged to serve thee with joyfulness and a good heart, who doest give us all we doe enjoy.

*And forgive us our Trespases,  
as we forgive them that  
Trespasse against us.*

**W**Ee confesse *Adams* sinne is ours by imputation; wee fell in him, and

are guiltie of his disobedience,  
and *by nature we be children of  
wrath* : we have an indisposi-  
tion to all goodnes, and a prone-  
nesse to all evill ; we have com-  
mitted much good, and com-  
mitted much evill ; wee have  
sinned against thy Law by dis-  
obedience , against thy Gos-  
pel by unbeliefe , against thy  
mercies by forgetfulnesse, and  
unthankfulnesse : against thy  
judgments that wee have not  
feared , and *learned righteous-  
nesse* ; against thy holy ordinan-  
ces, by unfruitfulnesse: the best  
of our actions be sinfull , wee  
are farre gon in rebellion :  
we know not what to doe, but  
our eyes are towards thee , ô  
Lord ; forgive our sinnes in  
Christs blood , impute them  
not unto us for his sake, cancell  
the

the hand-writing is against us,  
pardon our trespasses, lay not  
our finnes to our charge; wee  
need mercy, we come to thee  
the GOD of mercy: to thee  
*belongs forgivenesse*, teach us  
to repent, to loath our selves,  
to hate our finnes: Lord, wee  
desire to forgive them doe  
trespasse against us, to pray  
for them, to desire, and pro-  
cure their good on all occasi-  
ons, laying aside malice and  
revenge.

---

*And lead us not into Tenta-  
tion, but deliver us from e-  
vil.*

**L**ead us not judicially O  
Lord to be tempted, then  
wee shall fall, and bee over-

V 3      come:

come : Oh, doe thou graciously stand by us, and assist us, cause us to expect tryalls, and tentations : When wee be alone, let us be well imployed, and teach us to shunne euill Company, and alwayes to watch over our senses : In aduersity keepe us from murmuring and impatience, and despaire : in prosperity keepe us from pride and security. In our performance of Duties keepe us from wrong ends in our aimes, from carelesnesse, and coldnesse; from fainting, or resting in the act done : keepe us when wee bee tempted about our Callings, that wee doe not dislike them, or over-love them for their gaine; or be idle, or unjust :  
Keepe us from all uncharitable

table carriage to others: let us expect tentations, and doe thou strengthen us where wee be most weake: Teach us to watch constantly, to pray fervently, to cherish good motions, to frequent good company, to be alwayes doing something that is good: make us sound in humiliation, and let thy Word dwell plentifully in us. Deliver us from falling in tentation: deliver us from occasions of falling: deliver us from following our evill inclinations: deliver us from evill workes, and from the evill one, and from eternall damnation.

*For thine is the Kingdome,  
the power, and the glory  
for ever.*

**W**E free'y acknowledge  
thy Sovereignty, thou  
excellest as head over al, thou  
art the great King, the ruler of  
the World, thy Dominion is  
over all; thy Power is unresist-  
able; thou dost what thou  
wilt; thou art the God of glo-  
ry, and worthy to bee admi-  
red, adored, revered, and  
praised of Angels and men;  
*For thy Kingdome is an ever-  
lasting Kingdome:* thy eternall  
power is seene in the Crea-  
tion of heaven and earth, and  
glory is to be ascribed to thy  
Blessed Majesty, in all gene-  
rations, in al Countries, King-  
domes,



domes, Families; from all  
persons, every where, and e-  
vermore. *Amen.*

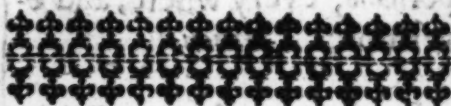
Lord increase our Faith,  
enable us to beleeve, thou  
hearest us calling on thy name,  
according to thy Word: by  
Faith wee come unto thee in  
the Name of our blessed Me-  
diator: by faith wee desire  
to wait for a gracious  
answer: *O Lord heare:*

*O Lord pardon: O*

Lord answer for  
Christs sake

*Amen.*

The



## The Epilogue.

*S*ay not my hand to passe  
*This work hath brought;*  
*Or this my Wisedome*  
*Hath attained to;*  
*Gods onely grace in me*  
*The same hath wrought;*  
*He's Author of*  
*The little good I doe.*

F 7 N 7 S.

